The Churchman.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays. Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for November.

1. All Saints' Day.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

THANKSGIVING DAYS appointed by the Civil Authority.

November 27.—New York, Massachusetts, New Hampshire, New Jersey, Maryland, Pennsylvania.

Poetry.

From the Church of England Magazine.

Christ's Raising the Widow's Son.

It was a sight most solemn and subdued
When he, on whom the seal of death had been,
Rose up, and spoke amid the multitude;
The awe-struck thousands, thronging to the scene,
Amazement thrilled each bosom then with fear;
But there, o'erwhelmed with happiness, was one
Whose tearful eyes glanced wildly from the bier
To Him, whose pitying love restored her son.
Within her heart, by grief so lately torn,
Emotions high and holy seemed to rise—
Adoring prayer was from her spirit borne,
In that one look which kindled in her eyes;
Fear came on all around! though she alone
Had there the love of her Redeemer known.

M. C. L.

Selected Matter.

Baccalaureate Address.

THE DEVELOPMENT OF THE PRACTICAL, in Subordination to the Spiritual; The True End of Academic Education: The Second Baccalaureate Address to the Graduates of Burlington College; in St. Mary's Church, Burlington, St. Michael and All Angels, MDCCCLI, by the Right Rev. George Washington Doane, D. D., LL. D., Bishop of the Diocese, and President of the College.

Two prejudices prevail, which greatly hinder the just estimate of Academic Education. That it is not practical; and, that it involves the risk of virtue. I set myself against them, both: I deny, that they are, at all, inherent, in the case. THE DEVELOPMENT OF THE PRACTICAL, IN SUBORDINATION TO THE SPIRITUAL, IS THE TRUE IDEA OF ACADEMIC EDUCATION. I do not say, that the Practical has not been overlooked, in many systems; which have claimed the name. I do not say, that morals have not often been corrupted, and many souls been lost; in places, where its name is set. But, I maintain that it has been, from the abuse; not, from the use. I maintain, that, in every real place of education; in every grove, that does not prostitute the, well-nigh sacred, name, of Academus, the Practical must be developed; and must be subordinated to the Spiritual.

I. THE PRACTICAL MUST BE DEVELOPED. Man was created, for it. Was he not made, in His image, of whom the Son hath said, in these sublimest words, "My Father worketh, hitherto?" Was he not put, in that fair garden, to dress it, and to keep it? And, when the curse had fallen, on the race, for sin, was it not prefaced, with these words, "In the sweat of thy face, thou shalt eat bread?" Man was created, for the Practical. And, that cannot be his true training, by which the Practical is not developed. It piled the Pyramids. It built the Coliseum. It found the Apollo Belvidere, in that rough block of Parian marble. It created Hamlet, Ariel, Cordelia There is nothing, that it has not done. There is nothing, that it cannot do.

The Practical must be developed. Man was not made for sloth and inactivity; for ease and luxury, however harmless, or however elegant. Look at his hands, adapted, equally, to wield the pencil; to guide the plough; to hold the helm, when storms bring down the skies. Look at his chest, that swells, to meet the shock of battle; or to burst oppression's yoke. Look at his eye, to flash the fires of genius; or to frown the tyrant, from his throne. Look at his brow, the dome of loftiest thoughts, of tenderest imaginings, of deepest, most indomitable, determinations. Is there an element, that the Practical, in man, has not made subject? Enthralled the air, to waft his ships. Harnessed the steam, to drag his cars. And tamed the lightning, to convey his messages.

The Practical must be developed. It cannot be, by any training of the hands. It cannot be, by any outward energy, or skill. It cannot be, through any mere material influences or agents. When Franklin brought the flash down, from the cloud, was it the kite and cord and key, that did it? When Davy went down, with burning lamp, into the fire-damp, of the Cornish mines; and made that "dreadful trade," secure, was it the virtue of that woven web of wire? And, when Daguerre had dipped his pencil, in the sun, and made the light paint its own pictures, with a flash, was it the burnished plate, that won the triumph? The Practical is inward and invisible. Newton's sagacious forecast, of the laws of gravity, needed the falling apple, only, for an illustration. The teeming brain of Watt found, in the simmering kettle, by the fire, but the occasion of the triumph, that has well nigh banished war, from all the earth. And, "the world-seeking Genoese" had first created, in his own great heart, the Continent, he went to seek; and found.

The Practical must be developed. It is the office of true education, to develope it. All education is developement. It creates nothing. It supplies nothing. It but brings out the hidden power, and disentangles it, and gives it freedom; and the electric spark, that it has waked, shall flash, from pole to pole; astonish earth; and flood the heavens, with light. What it achieved, in Galileo! What it dared, in Milton! What it did, in Shakspeare! "Exhausted worlds; and, then, imagined new."

The education, by which the Practical, in man, may be developed, must be thorough, must be complete, must be liberal.

1. *It must be thorough.* It must begin, from the beginning. It must lay foundations. It must build, upon them. The Lord hath told us, what a house would be, upon the sand. It could fare no better, with the education, that neglects the fundamentals. There can be solidity, no certainty, no safety, no security. As if one leaned, upon a broken reed; or stepped, upon a dislocated foot. It is the great defect of education, that it is not thorough. The elements are not secured. The results can never be satisfactory. Men will not give the time. They do not know, that it would be time economized. Besides, with whatever use of time, in after stages, the issue must be insecure, and unsatisfactory. As if one should build a pyramid, on piles. To have the work to do, again, the next half century. As, when our ships of war have been constructed, of green timber; and been broken up, within a dozen years. Time, taken, in the beginning, is time saved, in the end. Go, but so far. But, go so far, with certainty. A year, devoted to the elements, will be seven years, secured to the results. Would you avoid daily mortification, would you avoid habitual self-distrust, would you avoid continual disappointment—I appeal, with perfect confidence, to those about me, whose sad experience, I describe—lay, deep and strong, the elementary foundations, in the work of education. No matter, if you never rise, above the surface of the ground. What is done, has been done.—Done, to stand. Done, to stand upon. You may build, on it, hereafter; it may be. At any rate, what has been done, you have. As, with the Cyclopean builders. The stones were rough. The work was rude. But they were massive, and well laid. And their magnificence remains; and will, while any thing of man's remains.

2. *It must be complete.* Who, could make any-thing of half an arch? Or, of three quarters? Or, nine tenths? Would it bear anything? Would it stand, alone? Would it be an arch? The mind is various, in its powers. The man is diverse, in his faculties. Their true developement is in their perfect equilibrium. Only so, do they sustain and strengthen one another.—Only so, do they display the beauty of their just proportions. There never was a greater sham than, what is called, "a partial course," in education. As if a torso were a statue. As if two legs and half an arm, would make a man. That was a good old figure, which our fathers used; the Cyclopædia: the circle of the sciences.—Could any one take pleasure, in a semicircle? Or, in any segment? And, what can satisfy the mind, like the full-rounded orb; the only perfect figure? The taste; the memory; the judgment; the fancy; the imagination; the reasoning powers: these, and, still more than these, combine, to make the man. And, to educate a part of them, and not the rest, is to produce a monster. There have been striking things accomplished, so; no doubt. As men, with double joints, do feats of strength. And portraits have been painted, with the mouth, or with the feet. But these are rare exceptions. They are anomalous and monstrous. They may surprise; but cannot satisfy. They are deficient, in the elements of value. In harmony. In naturalness. And, in availability. They set no precedent. And they supply no pattern. They are for avoidance; not for imitation. They tempt displeasure. They suggest disgust. The real education educates the man, in all his faculties and powers. Developes him, proportionally. And, makes its issues practical and permanent. It never might attempt a flying machine, or a perpetual motion. It has accomplished a telescope, a steam engine, a power press. It might not find admission, with the Malachite and Porphyry, which Russia sent, to the great London exhibition. But, if the broadest field were to be reaped, within the briefest time; or, if the empire of the seas were to be successfully contested, it would be heard from: and the world would feel it.

3. *And, finally, it must be liberal.* Man is not all material. He has a mouth, not only, but a mind. There are higher pleasures than the sense can measure. There are satisfactions far beyond the appetite. The creations of the pencil; the witcheries of music; the rapture of poetry: these charm the fancy, enthrall the feelings, lap the spirit in Elysium. They vindicate the immaterial in man; and indicate the immortal. They open a new world, with richer spoils, than that which Christopher Columbus gave, to Leon and Castile; the world of the imagination. They find an El Dorado, such as Cortez never dreamed of. They wing their way, up to "the highest heaven of invention" They bring down, and set, among our household gods, the immortal forms of Homer, Plato, Pindar, Æschylus; of Spenser, Shakspeare, Dante, Milton, Schiller, Wordsworth. These, the true masters of mankind. The Poets, that is to say, the Makers, among men. Pre-eminent, in Poetry: and, so, pre-eminently Practical.

II. And to complete the true idea of education, the utmost triumphs of THE PRACTICAL MUST BE SUBORDINATED, TO THE SPIRITUAL. All that is Practical might perish. Homer might not have been. Shakspeare might be forgotten. The soul, which God breathed into the clay, which He had moulded into human form; and, which the Son of God took human from, that He might redeem, regenerate, and reinstate, it, in its primal glory, must still exist; might still exult, in the delights of conscious virtue; might imp its pinions, for the flight, which is to bear it, to the bosom of its God. "For which cause," in the fervent language of the rapt Apostle, "we faint not; but, though our outward man perish, yet the inward man is renewed, day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."*

Beloved children, who are to leave my hearth and heart, to-day, in the five years, that have, now, flitted by us, like the shadows, on the mountain, it has been "my heart's desire, and prayer to God," to realize, in you, that, which I have, thus shadowed, rather, than have sketched, of the true idea of Education. It is for you to prove, in the rough world, in which you now must enter, how far the Practical has been developed, in you. The Judgment-day will show, how far the Practical has been subordinated to the Spiritual. If you have justified our ends and aims, in your behalf, you will go forth, as MEN. And, if our prayers, for you, are answered, you will be accepted at the last, through the dear purchase of the Cross, as MEN OF JESUS CHRIST.

Go forth, I bid you, in the name of God as MEN. As men, to dare. As men, to do. As men, to bear. Men, for society. Men, for your country. Men, for the Church. So, shall you stand, at last, before the world of men and angels, as the men of Jesus Christ.

i. *Go forth, as men, to dare.* Ours is a stirring age. The Crusades did but crawl, in the comparison. No age has won such triumphs. By no age, such trophies been set up. The plot of the great drama of our nature thickens, as it runs. It hastens to the consummation. Years do the work of ages. And the hour-glass measures days. See, how the tides of commerce set and swell, and surge, from shore to shore. See, how the lightning flash of science flames the sky, from pole to pole. See, how the nations of the world are rushing into mutual incorporation, with each other; with a speed, which steam, now, fails to satisfy. See, how the virgin West, bares her full bosom, like the Roman Daughter, to refresh and re-invigorate the worn and wasted East. It is an age of enterprise; intense, indomitable, unintermitting. And, you, that are to mix in it, must mix in it as men that dare. That dare to trust yourselves, like Cassius, accoutred, as you are, to its tremendous torrent. And, if the will of God be so, to turn against the cataract; and

"buffet it,
"With lusty sinews; throwing it aside,
"And stemming it, with hearts of controversy."

ii. *Go forth as men, to do.* The hive of human nature has cast out its drones. The air is vocal, with the hum of action: like a clover field, in June. The time has come, of which the Prophet spake, "Many shall run to and fro; and knowledge shall be increased." You cannot stand still, if you would. They that do nothing, will be swept away; like the dry branches, when the equinox is up. You may select your work; but, work, you must. Agriculture. Commerce.—Manufactures. Letters. Science. The healing art, with its continual charities. The noble and ennobling practice of the Law; when noble spirits practice it. The infinite and inexhaustible demands of education. The Pastoral, or the Missionary, Cross. Choose, as God's providence determines you. And, in His strength, go forth to do; as in His eye, upon His world, and with His heaven above you nearer than the sky.

iii. *And, go forth as men, to bear.* There is no Crown without a Cross. The badge of our humanity is suffering. It will encounter you sometime, somewhere, somehow. Be not afraid to meet it. Be not averse to bear it. It is the trial of your spirit. The Damascus blade, that cleaves the iron helmet, has been thrust, red-hot, among the ice. That, "old unwedgeable, and gnarled oak," was hardened, by the tempests, of a thousand winters. The willow, that stands bending, to the breeze, will do for baskets; but has no place, in a ship. "Vincit qui patitur." Only, by suffering, can we conquer. The bloodiest Cross achieves the brightest Crown.

iv *Men, for society.* Be foremost, in all acts and influences, for good. Live, ever, by the Law of Love. Make the wide world, your neighborhood. Hold every man your brother, that your heart can comfort, or your hand can help. Be, every where, the good Samaritans, among your kind, for sufferers, and sinners. And, in the utter and unpitying sacrifice of self, follow His footsteps, and reflect His beauty, and attain His blessing, "Who went about, doing good."

v. *Men, for your country* Not men of any party. Not, men, exclusively, of any State. Men of the whole Republic. Men of the Constitution. Men of this Union, now and forever, one and indivisible. No fierce fanaticism of private prejudice. No idle phantom of a "higher law;" which, like the wildfire of the bog, is never found, and never felt. No reckless disregard of national obligations, here; or social rights, and social claims, abroad. But, that pure patriotism, which concentrates, on country, the love of human kind: not to love these, the less, because it must love that, the more; but, that the focal heat, which it enkindles, on the hearth of home, and feeds, and fans, and cherishes, may shed its cheering light and soothing warmth, on all the world; and draw the nations, to each other, in one brotherhood of love.

vi. *Men, of the Church of Jesus Christ*, purchased with His blood: and to be guarded, if need be, in its pure faith and holy worship, by the shedding of your own. The Church, which the Apostles planted. The Church, for which the martyrs suffered. The Church, in which your fathers worshipped. The Church, in which your infancy was cradled. The Church, in which your vows of manhood have been paid. The Church, in which your tottering age may find its earthly rest; and wait, in it, for heaven. The Church, whose sacred dust shall consecrate our dust; and, in whose blessed shadow, we shall hope to wake, upon the Resurrection morning; and, through the purchase of the Cross, and cleansing of its blood, stand up, the men of Jesus Christ.

"The King a seat hath, there prepared,
"High, on eternal, base upreared,
"For His eternal Son:
"His palaces with joy abound;
"His saints, by Him, with glory crown'd,
"Attend and share His throne.

"Mother of cities! O'er thy head,
"Bright Peace, with healing wings outspread,
"For evermore shall dwell;
"Let me, blest seat! my name behold,
"Among thy citizens enroll'd,
"And bid the world, Farewell!"

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* 2 Corinthians, iv. 16-18.

From the Morning Chronicle.

Protestantism in Turkey.

To the Editor of the Morning Chronicle:

Sir, The Rayahs or non-Mussulman subjects of Turkey were, until recently, divided into and dealt with by the Porte as three separate communities—Greeks, Armenians, and Jews. The "Correspondence respecting the condition of Protestants in Turkey," to which I referred in my previous letter, informs us that to these separate religious communities, and their schismatical Roman separatists, a new schism has now been legally constituted under the denomination of "Rayah Protestants." This new body of religionists is for the present composed of "dissidents" from the Greek and Armenian churches.

Now, sir, it is to the way in which the Church of England has been committed to this politico-religious movement in Turkey, by the acts of Lord Palmerston and Chevalier Bunsen, that I would beg to call attention.

It appears from despatch No. 1, addressed by Lord Palmerston to Lord Ponsonby in February, 1841, that, as far back as the year 1837, the former had been applied to by the Society for promoting Christianity among the Jews, to endeavor to obtain from the Turkish government permission for their missionaries in Jerusalem to build themselves a chapel. There is no evidence that our government had at that period any precise politico-religious object in view connected with Syria, neither had the society in question, which was unostentatiously endeavoring to convert Jews to Christianity. The unsettled state of the country, and finally, the breaking out of the war between the Porte and Mehemet Ali absorbed the undivided attention of our Foreign Office and its agents; and it was not until the cessation of hostilities in 1841 that we find Lord Palmerston addressed by the President of the Jews Society, and with the concurrence of the late Archbishop of Canterbury and the Bishop of London, praying his lordship to intercede with the Turkish government for permission to erect an "Episcopal chapel" at Jerusalem, but under altered circumstances to those under which he had been addressed by the society in 1337.

The Chevalier Bunsen had been sent over to this country by the King of Prussia, specially to invite the co-operation of the English Government with that of Prussia to obtain from the Ottoman Porte a recognition of the "Protestant Church" in Turkey, as a distinct religious corporation, and that Rayahs who might choose to abandon their own communities should be authorized to form themselves into an independent sect, "build churches, and have bishops and other ecclesiastical functionaries" of their own.

In addition to this recognition of a Rayah Protestant community, the two governments were to endeavor to obtain from the Porte, for their own subjects, without any religious distinction, a share in the privileges recently granted by the sultan to his own people under the Hatti Sheriff of Gulhane.

In despatch No. 3, Lord Palmerston sends to Lord Ponsonby the Chevalier Bunsen's note, setting forth the object of this functionary's special visit to this country, and acquaints our ambassador at the Porte, that the "Government of her Majesty adopts with great earnestness the plan proposed by the King of Prussia, and instructs his excellency to communicate immediately upon these matters, with the Prussian charge d'affaires at Constantinople, and to act in them without delay."

Throughout this correspondence there is a strange and confused application of the terms, English Church, Protestant Church, and National Church as though, in their promiscuous use, the identity of the Anglo branch of the "Catholic Church" was to be lost in the establishment of a general "Protestantism," without either centre or circumference, beyond what exists in the individual minds of its advocates, and especially in that of the author of "The Church of the Future."

It is refreshing to turn to the plain, statesmanlike manner of Rifaat Pacha, when, in an interview with the Prussian envoy, he sets out in a few words the whole case in a true light. "The Porte," says the Pacha, "had never interfered with foreigners residing within the Ottoman empire, and that it would not meddle with them for the future, so that the Protestant subjects of friendly powers would be as free to practice their religion as were the Catholics and foreign Greeks, and that burial grounds, hospitals, and other religious establishments, would be equally respected. And that European Protestants are at liberty everywhere to establish chapels within, or adjoining to, the Embassy of Legation, within or adjoining to the houses of your consuls and agents, either at Constantinople, or elsewhere." He adds, that "as yet there were no Protestant Rayahs; but that if German families, or others of that creed, chose to emigrate to Turkey, and to become subjects of his highness, as the Spahish Jews at one time had done, the Sublime Porte, as he conceived, would willingly receive them, and would secure to them beforehand the free exercise of their religion, and the complete enjoyment of the provisions of the declaration of Gulhane, and consequently the right to build churches, and buy land." While these negotiations were going forward abroad, arrangements were progressing at home for founding the Anglo-Prussian Bishopric at Jerusalem, to which the Church of England, through its then venerated Primate, and the Bishop of London, was, *malgre bongre*, most summarily committed, but not, it is supposed, until a solemn pledge was required from and given by its promoters that such appointment should not be made the means of interfering with the affairs of the Ancient Churches of the East.

The following is the language of the Archbishop's letter commendatory, to be presented by Bishop Alexander to the "Prelates and Bishops of—the Ancient and Apostolic Churches in Syria;"—"And in order to prevent any misunderstanding, in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop, our brother, not to intermeddle in any way with the jurisdiction of the Prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East, but to show them due reverence and honor, and to be ready on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness," &c., &c.

Happily, about this time, there was a change of government in England, and some check put upon M. Bunsen's zeal in this ingenious crusade against the Holy Catholic Church in the East. Matters were transferred into the hands of a temperate and thoughtful Minister of Foreign Affairs, and instead of further negotiation with the Porte in these religious matters being conducted in an unreasonable and imperious tone, they assumed, as we find by the correspondence, a much more Christian and persuasive spirit.

Lord Ponsonby, however, in (extract) Letter No. 7, adopts strong language to Rifaat Pacha. His excellency might have rested his claim to build a church at Jerusalem, as a privilege granted to us in the 18th article of Sultan Mehemed's capitulation, had the wholesale proselytizing scheme contemplated by Lord Palmerston and the Chevalier Bunsen not been submitted to the Pacha by the Prussian envoy. The article of the capitulation quoted contemplates nothing of the kind, and has reference only to privileges accorded to Franks residing in the country, and not to Rayahs. It is not because France and Russia have interfered with the internal affairs of Christian Rayahs, that a claim is therefore established for our doing so. Sound policy should lead us rather to protest against such aggression in others; and to support the Turkish government in resisting it, instead of ourselves following a bad example, and strengthening the pretext of others to persist in a course full of inconvenience and injustice.

Not only did Bishop Alexander proceed to Jerusalem, under the strongest injunctions not to interfere in the affairs of the Christians, amongst whom he was going to reside, but it is generally known, as indeed it appears from the tone of Lord Aberdeen's despatches to his subordinates in Turkey, that our government gave precise assurances to other European powers interested in Turkey, that the Christian Rayahs should not be interfered with, nor proselytizing encouraged by any of her Majesty's servants. At the same time every just effort was made in the proper quarter to induce the Porte to sanction the building of an English Church in Jerusalem. The following quotation from a "memorandum" of Sir Stratford Canning's to Rifaat Pacha will show the temperate zeal and good judgment displayed at this time in urging our claims to a just recognition of our right to erect in Jerusalem a suitable building in which British subjects might assemble for public worship:—

"The absence of Protestant sectarians among the Rayahs of the Porte, and the well-known principles of Great Britain, which prevent her from meddling with the religious belief of others, are of themselves sufficient proofs of the unobtrusive character of this building. If under this aspect any words were necessary, these circumstances alone, united with the candid explanation above given, would render them still less so.

"The British government has at all times and on all occasions endeavored to afford the Sublime Porte proofs of the sincerity and the uprightness of her intentions, and, acting always on the same principle, she does not now hesitate to ask with confidence what is important to her as connected with sacred associations, and what is neither against the laws, nor prejudicial to the interests of a friendly power."

It will be observed, from the foregoing extract, that Sir S. Canning, in January, 1844, confirms what Rifaat Pacha stated to the Prussian envoy in September, 1841; the former says:—"the absence of Protestant sectarians among the Rayahs of the Porte," the latter, "as yet there were no Protestant Rayahs." Whether Sir Stratford's assurance as to "the well-known principles of Great Britain, which prevent her from meddling with the religious belief of others," and whether the "proofs of the sincerity and uprightness of her (Great Britain's) intentions, and acting always on the same principle," are very apparent in the sequel of this correspondence, must be left for each reader himself to decide. I can only say, for my part, that I look for no very happy result to such proceedings.

The diplomatic caution observed in Rifaat Pacha's answer to Sir S. Canning's memorandum, as report in his excellency's next despatch, (No. 21,) is not surprising, when we consider what was at this very time going forward at Hasbeya, in Mount Lebanon, for, in turning over the leaf of the "Correspondence," we find a despatch from Mr. Consul Wood, of Damascus, to Lord Aberdeen, covering a long extract of a despatch with enclosures to Sir Stratford Canning, in which Mr. Wood reports the fact and circumstances of "one hundred and fifty Greeks having recently seceded from their faith in behalf of the English Church."

Mr. Wood is a member of the Roman Catholic Church. Great pains are taken by him to impress upon Lord Aberdeen and the ambassador at Constantinople that he has had no connection with this secession, and that he had disclaimed any pretension to protect the dissidents, though it seems he is memorialized by them, and addressed a long and eccentric lecture to Ali Pacha on the subject, repudiating on behalf of "British subjects and servants" any connection with the matter which the "public voice," to which he seems highly sensitive, attributes to their agency.

And really, that the "public voice" should do so is scarcely to be wondered at, when we find Dr. Van Dyke and the Rev. E. Smith American missionaries, appealing to Mr. British Consul Wood for his aid, and evidently from the extract from Mr. Smith's letter, obtaining it. For though the American missionaries have their own consul at Beirout, the Rev. Mr Smith writes as follows to Mr. Wood, (page 21):—"The interest you have expressed in the religious affairs of Hasbeya, and the important aid you have rendered to the cause of religious liberty, have emboldened me to bring the subject once more before you. "It is, I am aware, very difficult to get to the bottom of Levantine intrigues, but certainly the "public voice" is in this case somewhat justified by the great interest taken by Mr. Wood in the matter, and the grateful sentiments expressed by Mr. Smith for his kind and very active co-operation.

As the difficulties increase, the American missionaries, having little faith (it would seem,) in their own consular authorities, address themselves to the English Consul-General at Beirout—who takes the matter up on the score of "humanity," and supports Mr. Consul Wood. In answer, however, to the consul-general's representation of his own proceedings, Lord Aberdeen writes as follows:—"On the subject of the protection which, in consequence of the appeal made to you on the part of the American missionary, Mr. Smith, you had thought it right to afford to the Protestant converts from the Greek faith in the Hasbeya and adjoining districts, I have to inform you that her majesty's government perfectly approve of your affording general and efficient protection to all Christians in Turkey, who may appeal to you against the oppression of the Mussulman authorities of the Porte. But, in admitting the propriety of acting upon this general principle, her majesty's government particularly desire that all her majesty's agents should observe the utmost discretion both with regard to carrying interference with the Mahommedan faith beyond due bounds, and to appearing to give official support to those efforts which American and other missionaries are now making in the Ottoman territories to draw off the votaries of other Christian sects to Protestantism.

"Abstractedly, her majesty's government would naturally desire to see the tenets of the Anglican church embraced by persons of all faiths, whether Mahommedan, Greek, or other; but it would be highly injudicious and improper, and not a little hazardous, for the peace of the world, were her majesty's government to govern their own actions, or to permit British official agents to govern theirs, by this principle. Such a mode of proceeding could scarcely fail to excite the active hostility of all other religions and sects.

"You will, therefore, carefully abstain from any act which might be construed into giving support or countenance to the conversions from the Greek faith to Protestantism, which foreign missionaries in Turkey are now laboring with injudicious zeal to effect; but you will, at the same time, not relax your exertions, whenever they can be properly employed, in protecting Christians from Mahommedan persecution."

Lord Aberdeen sent a copy of the foregoing to Sir S. Canning, and gave similar instructions to Mr. Consul Wood, at Damascus, who in his treatment of the matter, appears to observe no distinction between the "English Church" and the proceedings of the American missionaries who represent various forms of dissent among their own countrymen, and have no connection whatever, with the "English Church." As a Roman Catholic, it was not to be looked for that Mr. Wood would feel much sympathy for the Greek and Anglican Churches; and it was very natural that he should class all professing independence of his own community as belonging to one general and confused mass of schismatics, or "Protestants," or whatever other term they may be pleased to designate themselves by.

The Russian government, it seems, had taken up the matter in behalf of the Greek Church, and been complaining to Lord Aberdeen of the interference of his agents in Syria in behalf of the American and other missionaries.

Consul-General Rose, however, in his reply to Lord Aberdeen, takes pains to assure his lordship that "Bishop Alexander had refused to enter into any communication with the dissidents, when they expressed a wish to become converts to his church;" and that "no British subject was concerned in the conversions at Hasbeya."

But sir, ought it to surprise us that the Russian government should exert itself to protect the Greek Church in Syria from Protestant aggression? And it is not natural, looking at the extent to which British consuls had become identified with the American missionaries, especially in the matter of Hasbeya, that it should appeal to our government at home, as we find by Lord Aberdeen's despatch (No. 33) it was doing, to restrain the English authorities in Syria from taking part in the conversion of members of the Greek Church to the Protestant faith, as though they were actually engaged in promoting such conversions? Several months afterwards Lord Aberdeen found it necessary, in the following words, *again* to instruct Mr. Consul Wood to abstain from lending his office to these religious dissensions among the Christians of his districts, with whom he was in no wise connected, either officially or by sympathy. His lordship writes:—"I have to repeat my injunction that you abstain for the future from all interference whatever in questions connected with the operations of any societies for the conversion to any form of worship of the inhabitants of the districts in which you reside."

During these religious disputes in the north of Syria, we find the Turkish authorities suspending the building of the Anglican Church at Jerusalem. Nor can we be surprised at this either; for no doubt the minds of the Russian and Turkish authorities in Syria cannected the whole movement—the appointment of Bishop Alexander, the building of the church at Jerusalem, and the activity of the American missionaries at Hasbeya—as a combined Anglo-Prussian Protestant aggression on the ancient churches of the country, which Russia has certainly a great deal more right to defend than England and Prussia can have to invade.

But, sir, to conclude this long letter, I may call attention to the policy of Lord Palmerston and Mr. Bunsen having succeeded just so far as to develop some of the real difficulties which their policy involves An "Anglo-Prussian bishopric" has been established in Jerusalem, an "Anglican church" has been built there, and a "Rayah Protestant community" has been set up and legally recognized by the Turkish government, composed, it is said, of about 1,000(?) converts from other religious denominations throughout the country. How this new religious machinery is to be governed the deponent sayeth not; Turkey, England, Prussia, the American missionaries, and the converts themselves have all an interest in the matter, and Russia and the Catholic powers have an interest out of the matter, to see that the new Protestant community and its patrons injure no one but themselves.

Viscount Palmerston proposes very summarily to cut the Gordian knot by modestly submitting to the Turkish government that "the bishop of the United Church of England and Ireland in Jerusalem might be considered to be their religious chief or patriarch" (Perhaps a kind of Foreign-Office chaplain.) To this, however, Mr. Wellesley answers, "The Turkish ministers would never allow any but a Turkish subject to possess the power and authority that the head of the church must ever enjoy;" and if the Anglican Bishop at Jerusalem be indeed a "bishop of the United Church of England and Ireland," and not a mere politico-religious toy of a certain party here and in Prussia, members of the Church of England at home would like to be consulted before he is required to embrace in his episcopal arms any Jew, Turk, infidel or schismatic whom the American missionaries and their coadjutors may, upon their own terms, pronounce to be a "Protestant," and a worthy member of the Anglican church, notwithstanding that the Archbishop of Canterbury, and the Bishop of London rejoice in the issue related in this correspondence.

Have English churchmen any part or lot in this matter? If so, what is their duty? Passively to abstain from all remonstrance or interference, or publicly to protest against their Church being committed to a course of action, the very opposite to that to which she was most solemnly pledged by the late Archbishop of Canterbury and the Bishop of London in their letter commendatory to the bishops of the Eastern church, when Bishop Alexander was consecrated and went first to his post?

Your obedient servant,
A TRAVELLER.

From the Christian Jubilee.

The Sermon on the occasion of the Celebration of the One Hundred and Fiftieth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, preached by appointment in Trinity Church, New York, by the Rev. John McVickar, S. T. D., Professor of Intellectual and Moral Philosophy in Columbia College, New York City. Published at the Request of the Standing Committee of the Diocese of New York, and of the Corporation of Trinity Church.

But to turn to what constitutes the deeper duties of this Jubilee. As in ancient Israel, so now; this day, and this year, is for the solemn settlement of metes and bounds; *then* among the tribes of Israel, now among the various branches of Christ's Church Catholic, ONE yet multiform; like the natural body, many members, but one Head; many administrations, yet one Lord. Now, as then, the Jubilee comes round as the year of "Restitution," each tribe to its own bounds: and although this be the Jubilee of but *one* branch of the Church of Christ, yet does it demand the principles that are to regulate *all*. The unjustly bound are to go free; all false claims are to be given up; and in the unity of the Spirit and the bond of peace, all the branches of Christ's Church Catholic are to find their *common* mission, and yet their *peculiar* field. Now this is a view of our own high duties, brethren, as far above my feeble powers fully to unfold, as its adequate treatment would be beyond the limits of a reasonable discourse. And yet, under a deep sense of the solemn questions it opens, and the still deeper responsibility which rests on him who opens them, would I go on, as in duty bound, at least to touch on these disputed borders; being well assured that the danger of speaking plainly on Church matters is far less than that of concealing them, and infinitely less than the danger involved in giving them the cold and careless go by.

"Every man unto his possession, and every man unto his family:" such was the *verbal* law of the Jubilee. "Ephraim is not to envy Judah, nor Judah to vex Ephraim:" this is the *moral* interpretation. Its spiritual and *prophetic* goes deeper. Translated into Gospel words, it runs thus: "Peace among the varied branches of the Church of Christ; and, as the basis of peace, a Jubilee of 'Restitution:'"—restitution of rights denied, and of truths forgotten; and a solemn recognition of mutual independence under Christ as our common Head. The year of Jubilee was ordained of old to settle *that*, as an ordinance for ever, among the tribes of Israel *then*; among the Churches of the true Israel *now*. A duty, too, most solemnly enjoined on us by the universally admitted canons of the Primitive Church before the Roman Schism had rent it, though also, it would seem, prophetic thereof. I quote but one, the eighth canon of the Ecumenical Council of Ephesus, A. D. 431: "If any Bishop has so invaded a province, and brought it by force under himself, he shall *restore* it, that the canons of the Fathers may not be transgressed, nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose, by little, the freedom which our Lord Jesus Christ, the deliverer of all men, has given us by His own blood."

This then, brethren, is the more solemn part of our duty this day; not mere thankful rejoicing, but the examining and verifying our ancient landmarks, in order that wherever fraud or unjust assumption on the part of others has invaded them, or our own sinful neglect has permitted them to fall into decay and forgetfulness, we may there carefully *reset* and strengthen them. To this end, the union of all Churches of the English Communion wheresoever scattered, which this day calls forth, not only affords the fit occasion, but of itself both awakens the thought and demands the investigation; that, as Churchmen of that branch, we may know in what relation we stand to other branches, as well as to the civil authority under which we live.

I will venture to suggest a few leading points of inquiry. First, as to our Church's independence of the civil government. This, in *our* case, as American Churchmen, need not be argued. It is plain and unquestioned. But as touching the Church of England, though equally true, it *has* yet been questioned, whether through ignorance or malignity. To us, brethren, it may be a sufficient proof of the essential independence of that Church, that we free-born American Churchmen feel ourselves to be part and parcel of it. If the Church of England were indeed local and national, the creature of English law, how is it, we ask, that its heart could beat thus full and free here? How is it that millions who never trod her soil, nor owed her allegiance, do this day rise up as one man to do her homage? This point, then, at least is clear. The Church of England is a purely *spiritual* body. Oppressed and wronged she may be, and *is*, in the land of her birth; and that, too, by those who owe her filial obedience: but like the soul which, through Christ, she comes to save, she knows not of human chains. Freedom is her birthright; and when endurance of wrong ceases to be a virtue, she can flee even as a dove, far away and be at rest, as free from the control of man, as God's wind "that bloweth where it listeth."

But to a second point of that Church's Christian freedom—her inalienable Catholic independence, as a primitive branch of the Church of Christ. Tracing her origin through the British Church to Apostolic times and men, to St. Joseph of Arimathea, as one early narrative ran; or to the great Apostle of the Gentiles, as the more current tradition went, and as the words of St. Clement of Rome, St. Paul's companion, would seem to imply, viz., that he preached the Gospel in the farther West: it is yet manifest, by whomsoever planted, it was not from Rome, or with Roman usages; since the filial adherence of that early British Church to their primitive Eastern customs, more especially in the day of keeping the festival of Easter—which was the earliest dividing question between the Roman and Eastern Churches—this, together with their equally stern rejection of Roman submission, as of a thing utterly unheard of and unknown in their whole history (all which we have recorded at large by the venerable Bede),—*these* were the very grounds of the Roman charge of heresy against them, when, after five centuries of native freedom, Roman Missionaries, who came to convert the heathen Saxon, would fain have converted, from their Christian freedom, their British brethren; and that, too, in the very face of all Ecumenical canons forbidding such interference, and which they themselves had solemnly consented to. I quote but one: "The rights which have heretofore and from the beginning belonged to each province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old."* Again, a still earlier one: "Bishops must not go beyond their dioceses, and enter upon Churches without their borders, nor bring confusion into their Churches."†

From the primitive seed thus sown by Apostolic men, in the Apostolic age, in the hearts of a simple, brave and faithful people, came forth united with the Saxon stream, the Church of England, free and Apostolic, calling no man master save Christ, and going through all its trials, whether of temporal or spiritual tyranny, to use the Church's own words to King Henry VIII., "*Salvo Christo.*" Now, but for Rome's arrogant assumptions, founded upon Augustine's mission, and her total oblivion of the primitive Church of Britain, that mission of charity would deserve, in many respects, to be more kindly spoken of. But as things now stand, the Church of England has no choice. Against a usurping Church, she is bound to re-assert her primitive land-marks; and on this day of Jubilee to put back *definitively* all encroachments on them.

But to one other great and apostolic branch of Christ's Church, it may be well to turn our attention, were it but for the conclusive overthrow it gives to that πρῶτον ψεῦδος (to use a hard yet just term,) whereby Papal Rome seeks to beguile ignorant minds, viz., that she is the "*mother of all Churches*:" and this while she herself is, in her origin, but a mission branch of another's planting, but a graft from an earlier stock—a stock, too, which still survives to claim and justify its seniority—the HOLY CATHOLIC CHURCH OF THE EAST. This still not only survives, but flourishes, with its several independent patriarchs, its ancient creeds and primeval liturgies, and with almost one-third of all Christendom within its pale. How, then, in the name of common sense, can Rome venture to *ignore* the very existence of these elder claimants, and that, too, in the face of her own liturgy, *borrowed* from them, and her own Gospels *translated* from their originals! Who instructed, we may ask, her *Latin* tongue, even to read the Greek Gospels in the language in which they were written? Who, save those who brought it to her, and taught it to her?—And who, again, inserted in her liturgy those early sacred words of which she is so proud, but of which no Roman understood the *meaning* till Greek Christians taught him—"Κύριε ἐλέησον." Were there nothing else, we say, to give the lie to Rome's arrogant pretensions to be the *mother* of all churches (that first demand she makes on all her converts, the first words of her Tridentine Catechism), these Greek words above would be the sufficient refutation: for they stand, under her own seal, undeniably, as her own acknowledgment.

Now, among the subdivisions of this Apostolic and earliest of all branches of the Church of Christ, a secondary branch is found, rivalling even the Church of Rome in its bounds, and almost in its members—I mean the Russian Church, as apart from the patriarchates of the East: towards her, our present position and our future relations afford matter for deep reflection. Between that Church and our own, there exists, no doubt, a wide present separation, but still no *disunion*; a gulf of *ignorance*, not of hostility; we confounding *them* with Rome, and they *us* with Calvin and Luther. This gulf, therefore, is one which Christian sympathy and better knowledge may in time bridge over: not, as that between us and Rome, a gulf now *impassable*, were it for no other reason than simply her arrogant denial of our very existence as a branch of the Church of Christ. *This* is our world-wide separation from Rome, viz., that she is *not* Catholic; that her claim to supremacy is a *schism* in Christ's body: and on this day we are to stand on that *impregnable* ground. Now such unchristian claim appears not in the Eastern Church. Her anathemas are all directed against heresies, not against rebels to her authority; and wherever wrongly uttered, they are so in *ignorance*, not in pride: for she holds all to be within the Catholic name, who acknowledge the Catholic creeds, and are under an Apostolic ministry. And if she know not that *we* hold to the one, and live under the other, and that we *swear not* in the words of Luther or Calvin: why it is simply her ignorance of facts, in which we may enlighten her. Between our branch and the Eastern, therefore, there exists no insuperable bar (the "filioque" of the Nicene Creed not being thus regarded). No synodical action on the one part or the other has ever separated these two:—no protest from our side, no usurpation on theirs. So that if the lost unity of Christ's Church is ever on earth to be restored, it would seem to human eyes as if through this link it was to be begun, viz., intercommunion between the Anglican and Eastern branches; and that were indeed a day of Jubilee that should see this link, so long broken (for once in the British Church it did exist), *restored*. To such thoughts, at least, God's providence seems guiding us, by bringing the two Churches into nearer contact. It may be wise, therefore, to be prepared for a question that, at any moment, may be sprung upon the Church for practical decision. On our Pacific coast, for instance, if not elsewhere, such question cannot be long delayed. "In what light are Russian Churchmen to be regarded by us? As Rome looks at them, rebels and heretics? or as the followers of Calvin, as fit subjects for a proselyting mission? Or, again, as primitive principles teach us, as members of a great and independent branch of Christ's Church Catholic, having their descent from earliest time, having within their own national limits *rightful* Christian jurisdiction; and as a Church, however differing from us, holding, with a tenacity beyond all others, to the Symbols of our common Faith, to the Nicene Creed, to ancient Canons, and to all primitive usages.—Through another channel, too, is this question opening upon us: I allude to the personal appeal* of a minister of the Anglican Communion, whom providential circumstances have recently made prominent, to serve either as a link of communion, or a bar of separation, between the two Churches; and whose earnest appeal to our Church for its sympathy and decision arrived but a few days too late to be spread before our last General Convention. Such are the prospects of this question's coming up before us specifically for a synodic decision. Now it is easy to say, that such personal appeal is too narrow a basis for the action of a National Church. I would respectfully suggest the reverse; and that on no other basis has the Church ever acted, in her great doctrinal decisions, from the time of Athanasius down. Every added article to the early creeds, every doctrinal canon, even of Ecumenical Councils, arose out of individual interests and questions. They were all, like *this, personal cases*. Nor is this peculiar to *Church* legislation. Whether in human or Divine law, the practice is the same. Principles are things intangible.—They must be embodied before they can be touched. But when embodied, the respect with which they are looked upon is regulated, not by the case, but by the principle involved. The trial of Hampden, for instance, on a question of twenty shillings of ship money, shook all England to its centre. I enter not into the difficulties that may surround this question, whether of doctrine or tribunal. One word, however, as touching the latter. It is this, that until our lay delegations are regulated on more primitive principles than at present, the Church cannot look with *rightful* confidence to any synodical action determining, through them, the great doctrines of Catholic Union.

To be continued.

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* Council of Ephesus, A. D. 431, Canon VIII.

† Council of Constantinople, A. D. 381, Canon II. See also the Canons of Sardica and Carthage.

* The appeal of the Rev. William Palmer, deacon; addressed to the Right Rev. the Bishops, and to the Diocesan Synods or Conventions of the Church in the United States of America: sent and communicated, (by him,) to be made known to the clergy and the laity, and to be dealt with synodically in such manner as they shall think right.

From the Evangelical Catholic.

Church Money.

So a person the other day, called the new three-penny bits. The coinage was made for the convenience of post-masters, but it is also an accommodation to Church-goers—at least to that large class of Church-goers who make it a point to deposit on the plate, at collections, the smallest silver coin current. They have too much grace to give the plate a go-by; to give coppers would be rather vulgar; so with the five-penny bits have they satisfied whatever conscience they have had in the matter. Now they may still give silver, and save two pence. The new Church money is very nice for their purpose. It looks almost as big as their former favorite coin. The State did not know what a service it was doing the Church.

But the fact is too sad a thing to jest about. For sad it is, that Christians, not the widows whose mites, though copper farthings, are gold in the balances of the sanctuary—but Christians, well to do in the world, should think of parting only with the least that decency will allow, when asked for charity in the name of the Lord.—They listen to some appeal for the hungering poor, or for souls starving for the bread of life, and they answer it with the least possible diminution of the contents of their purse. They hear the sentence of the offertory—"He that giveth to the poor, lendeth to the Lord;" and some loose change is the extent of the loan they can be persuaded to make. They send up their gift to the altar, the altar of the Lord and Redeemer—and how much does it cost them?—not a tithe of what they spend in luxury at a meal, or for a single article of finery in furniture or dress. Such are the offerings, the oblations which the minister is to present in their name, on the table of the Lord. Oh, we have been in Churches—not poor Churches either—at the Holy Eucharist, when the contents of the plate were so meagre, that the opening supplication of the prayer for the Church militant seemed nothing short of mockery: "We beseech Thee to accept our alms and oblations which we offer unto Thy Divine Majesty." Shillings and sixpences, the offerings of rich Churchmen to the "Divine Majesty!"

Communications.

For the Churchman.

Bishop Meade and the Sunday School Union.

MR. EDITOR:

In a late number of the *Churchman* (Oct. 11), I observe a letter of Bishop Meade, bearing reference to the very able Report recently issued by our Sunday School Union, and containing a reiteration of the opinions which the Bishop holds respecting that Institution. Those opinions had already been expressed with sufficient distinctness and publicity to confirm very painfully the impression that the Chief Pastor of the Church in Virginia was disaffected, if not actually inimical, to the Union, under its late and present administration. The Letter in question, though written with commendable mildness, and happily free from that bitterness of tone which is too often indulged in the reassertion of objections, is not the less strong and positive in its charges of error and unsoundness in certain publications of the Union, and of an exceptionable tendency in the general cast and drift of the teaching embodied in the works issued by that Institution.

To the true friends of the Union, it may be presumed that nothing less than extreme regret can arise from the conviction that one, high in office, and venerable for age, should think himself justified, not only in withholding his influence and co-operation from a most important agency for the nurture of religious principles and affections in the youth of the Church, but also in openly denouncing that agency and charging its officers with a breach of that almost sacred trust and responsibility, which arose with its formation, and are implied in its existence For, the Union, from its very nature, and the wide field in which it acts, must be either an instrumentality of extensive good, or of immeasurable evil. Its volumes supply the mould in which tens of thousands of minds are cast. No Institution of the Church can wield a power, equal either in force or permanence with that which etches deeply on the youthful intellect the first lines of religious truth, and then day by day perseveres in tracing and retracing those lines, adding shade, color, and expression, and never wearying till the rudimental sketch has developed into the full, glowing, life-like resemblance of the original. Of this, the Union and its officers cannot but be aware; and even if forgetfulness of trust were their special infirmity, too many monitors are at hand to allow even a transient indulgence to such a failing. Hence it is that the managers and friends of an Institution which confessedly is capable, from its position, its nature, and the magnitude of its undertakings, of doing incalculable good or evil, must sensitively feel, and seek to repel, any allegation which seems to affect their honor as men, their integrity as Christians, and their fidelity as guardians and agents of a great public enterprise. For, charges gravely and repeatedly advanced against works actually published and daily circulated by the Union—charges of false doctrine, misstatements of principles, exaggerations of facts, unspiritual and corrupt tendencies, distortion of leading truths, and the attributing of an extravagant importance to antiquity, to sacramental institutions, and to many of the forms and modes of external worship—such charges, under the circumstances, though professedly directed against works issued by the Union, fall ultimately on those persons who select, then approve, then print, and then disseminate such works. The books are not the culprits, but only the signs by which the Church may learn who and where the culprits are. In warfare, we do not blame or praise the weapons, but the strong arm of those by whom they were wielded. And a book—any book, even the worst—is as innocuous a thing as a sword in the scabbard, or a piece of artillery without the match, till it is thrown into circulation, recommended, and thus invested with a kind of life, or life-like energy. Paper and print are irresponsible as stones or iron. The responsibility rests on those who guide the aims of the press, and stamp a character on its issues, and fling abroad its poisons or its balms. Of this the conductors of the Union are neither ignorant nor insensible; and it is honorable to their conscientiousness that, when assailed and reproached, either directly or by implication, they in no case, resort to evasion or railing, but challenge the assailant to bring forward stern and truthful facts in proof of the justice of his censures. An editorial committee must especially feel aggrieved, and, as it were, personally wounded, when condemnatory judgments are pronounced against the works to which, in good faith, they have affixed the signature of their approval. Such must be the final issue of complaints and exceptions, from whatever source, against books and their teaching, when those books bear the Imprimatur of a public Institution. The agents who select and approve are the real mark towards which the archer bends his bow, and drives his envenomed shaft.

But a vast additional weight is given to the censure, when it proceeds from one bearing the high office of a Bishop in the Church of God, and who, in making the accusation, conceives that he is conscientiously fulfilling the twice-made vow to use "all faithful diligence to banish and drive away from Church all erroneous and strange doctrine contrary to God's word." A Bishop's words, remonstrances, godly counsels, and judgments, strike on the ear of the Church with a kind of sacredness, which indisposes a reverent mind to question, for a moment, their perfect justice, candor, and truth. One of the earliest impressions of childhood in the Church, is, that a Bishop must, in the very nature of things, be wise and good *ex-officio*; *not* that he has been promoted to his place of dignity *in consequence* of his goodness and wisdom. This last is an afterthought, which comes in only when the mind becomes mature enough to adjust and rectify the first crude ideas of cause and effect. Nor do we even, perhaps, entirely outgrow the original feeling of confidence and unquestioning trust in the judgments of those who bear the Episcopal office. At any rate, a direct rebuke from such a source, a sudden check from the crozier of the shepherd, is far more painful than any reproof which could be administered by the Church's natural foes and persecutors. Whether deserved or not, the accusation carries weight. With the multitude, and the οἱ πολλοὶ in the Church, the presumption is, that the Bishop has spoken the words of truth and soberness; that, whether infallible or not, he is, doubtless, in the right; that he has deeply pondered that on which he has pronounced; and, with a sovereign abhorrence of all wrongful dealing, and of the lower impulses by which others might be moved, has given a decision and a warning which ought to receive implicit respect.

Such thoughts, Mr. Editor, have been awakened in my mind by the perusal of Bishop Meade's Letter in the *Churchman*, and its renewed charges against the Sunday School Union. I have neither the right nor the wish to doubt the Bishop's sincerity; nor can it be imagined why the accusations which he has reproduced should be solemnly addressed "to the Board of Managers, and Executive Committee" of the Union, unless Bishop Meade judges them fairly tenable, and supported by facts.

But, on the other side, though a Bishop has spoken, and I would gladly render him the respect due to a superior, yet I am entirely unconvinced by his reasoning, and unsatisfied respecting the validity of his sweeping conclusions. I can more readily believe that one or two Bishops should be deceived, than that such a misfortune should fall upon the much larger number who regard the Union as sound and trustworthy. And that Bishop Meade is really deceived, is incapable of proving his broad allegations, except by resorting to some standard not the highest in the Church, and that he is and has been exposed to some strange bias in this matter, is a conviction which I am unable to shake off, notwithstanding all he has written and confidently affirmed. Should Bishop Meade be right, then it follows that the gentlemen composing the Executive, and especially the Editorial, Committee, must have fallen into most grievous and pestilent errors, either through ignorance, inadvertence, or a wilful, bold, and wicked design to select and issue works, which shall misrepresent the true doctrine and teaching of the Church to which they owe allegiance. That those gentlemen are so *ignorant* of "the first principles of the doctrine of Christ," as to do what Bishop Meade says *has been done*, no sane man will affirm, and no intelligent and truthful man can possibly believe. That they have acted *inadvertently* through a course of ten or fifteen years, suffering one questionable book after another to glide from their hands to the press, and from the press to the Church, and yet that this very inadvertence should not catch the attention of the great body of the Bishops and pastors of the Church, and call forth one general shout of alarm and remonstrance, is a phenomenon so near to the miraculous, that I have neither faith nor dullness enough to think it credible. Besides, it is a curious fact (if I am not greatly mistaken), that the very works which, according to Bishop Meade, embody the largest and most vigorous seeds of mischief, and which it is presumed received an inadvertent sanction, are precisely those which are the productions of the most earnest-minded and loving writers, have awakened the deepest interest among readers, have proved most popular among devout and holy members of the Church, and have done more to strengthen and vivify a true affection for our Reformed branch of the Church, by satisfying those who were doubtful of the fullness of its resources, than had been done in years before by thrice the amount of books in the ordinary style of Sunday School literature. I claim, then, that the responsible parties in the Union have acted neither ignorantly nor inadvertently. They are neither babes nor novices, however averse Bishop Meade may be to pronounce them "skilful in the word of righteousness."

It is clear, therefore, that the Bishop's charges must amount either to nothing at all, or to a distinct avowal of the opinion that the Conductors of the Union have deliberately, treacherously, and of set purpose, issued works, in which the doctrine and teaching of the Church is so misrepresented, as to justify a withdrawal of confidence from the Institution, and even a public declaration of its grievous delinquencies. The issue comes to this, and nothing less than this. It may, indeed, be construed to amount to much more, and to involve the ten thousand friends of the Union—Bishops, Priests, Deacons, and Laymen—in the guilt of being the abettors of a formidable conspiracy to thrust into the Church a class of doctrines, which are contrary to God's word, and foreign to the standards which they are all pledged to support. On this logical consequence of the accusation, however, I shall not now dwell. It is for the Union alone, for its honor, its fidelity, and its innocence of this great offence, that I venture to write. The Union, I am well convinced, is pure from the guilt and corruption which the Bishop of Virginia lays to its charge. That it is faultless, I will not contend. No Institution of the kind is, or can be, absolutely perfect; for all societies designed, founded, and governed by human agents, must partake of the infirmities and liabilities to error which attach to such agent. If Bishop Meade believes, as he does, that large portions of the Church of God itself, have exhibited traits of imperfection, it is little less than cruel to demand that a humanly constituted society should either prove itself immaculate, or take in good part a public chastisement from his rod. But, that the Union and its Committees have really done, and are still doing, the evil deeds which the Bishop charges upon them, he has not proved; nor would the specifications noted in his Letters issued in 1847, (to which he confidently directs attention in the late Letter in the *Churchman*,) be admitted as good and substantial evidence by any jury of twelve well-read, candid, sober-minded, and devout Catholic Churchmen in England or America. Such, at least, is the honest opinion of one who has carefully "examined," within the last twelve hours, the first and second Letters of Bishop Meade, with a full resolution to do even-handed justice (God being the helper), though the Union should prove to be the delinquent party.

I have always supposed, Mr. Editor, that when injurious imputations have been made against persons and things, and these have been fairly disproved, it is demanded by the laws of morality and honor (not to say, religion), that they should be immediately retracted, and satisfaction made to the extent of the injury inflicted. Now, not long after the publication of Bishop Meade's Letters in 1847, a Reply "occasioned by the second Letter," was made by one of the (then) officers of the Union, in which so luminous and demonstrative an exhibition was given of the faulty reasoning of the Bishop; his misconceptions and perversions of the meaning of writers; his habit of overlooking the most important qualifying words and sentences; his palpable and extraordinary misquotations; his omission of contexts which would have defeated the purpose of his citations; his seeming avidity to seize on any incidental word, thought, or illustration, on which a question might be raised; his bold appeals to authorities, which, when fairly examined, make directly against his conclusions; his illogical and unjustifiable inferences; his depreciatory language respecting truths and usages held in general estimation by the Church; his facility in uttering censures which, really, reflect on the language of our ablest divines; his application of odious epithets, and reference to unpopular names, as if to enlist prejudice; his frequent anachronisms; his apparent tendency to prejudge, and to overlook or explain away testimonies drawn from sources of acknowledged value; I say, so clear an exhibition was given of these unfortunate traits of the Bishop's strictures on the publications of the Union, that one would have naturally looked for a manly and prompt withdrawal of the Letters, accompanied with such an apology as the Bishop might well have made, with true southern dignity, considering that, by his own statement, the charges were drawn up *in haste*, and under the pressure of *ill health*.*

But, instead of this, most strange and inexplicable as it must seem, a directly opposite course was adopted. The Letters, with very little delay, were *reprinted*, and scattered far and wide, to carry their charges, without their refutation, to the very ends of the Church. "A reply having been made and extensively circulated," says the Bishop, in his late Letter, "a second and large edition [of the criminating Letters] was put forth. Those who would do me justice in this matter, should examine those Letters, where they will see not merely the reason for adopting that method of performing my duty, but that I considered such important subjects as Justification, Regeneration, the Sacraments, Ministry, Church, Absolution, as well as Ceremonies and Usages, to be presented in some of these books in a way not accordant with the Prayer Book and principles of the Reformation."—(*Churchman*, Oct. 11.) In this second edition, a very few retractions are made, and a very few mistakes corrected. The Preface states that "the second [Letter] having been more fully criticised in a pamphlet which has been republished in at least two of those journals [Church papers], and commended by others, the author, after due consideration, has deemed it proper to republish them with a few notes." But these "notes" are utterly inadequate as a defence against the volley of reclamations and proofs of error poured forth from the Reply. Indeed, one might shrewdly suspect that their force was felt; for the Preface goes on to say just what might be expected from a writer who found himself unanswerably refuted, viz: "the author [Bishop Meade] has not attempted in the notes which are added, to discuss all the objections raised. He has only selected those which might be answered in a few words, as specimens of the misconstruction put on his statements, and of the misuse of authorities adduced against him." This is surely very like the Commentator who passed over all the hard texts, but was very fond of grappling with the easy ones. Be this as it may, most willing would we be that every sound-minded churchman should adopt the recommendation of the next words, viz: "In relation not only to those [replies] which are noticed, but also to one and all of those not noticed, the author only desires that the reader would compare what he has written, whether in the letters or notes, with what is written against them, and compare both with the books themselves."

Let me present one brief example of the mode in which the "Letters" quote, criticise, and find error lurking, where even the strongest magnifying power would in ordinary daylight never detect it. I take an instance given in the "Reply." "In one of those books it is said," remarks the Bishop, "that very young children are ready to do wrong; but when they are baptized, then they are made clean from sin, that is, from wickedness."—*Juvenile Repository, vol. i, page* 72. Now the passage from which this is cited, runs as follows; and the particular words which Bishop Meade has carved out, and detached from their context, I will mark by *Italic letter*, for the assistance of the reader.

"*Miss F.* What is next?

Sally. 'The forgiveness of sins.'

Miss F. You remember that we are born in sin—that is, our nature is sinful. You must know *that very young children are ready to do wrong. But when they are baptized*——

Harriet. Then they are made clean from sin—that is, from wickedness.

Miss F. There is one baptism for the remission (that is, forgiveness) of sins. We are only baptized once. But when we sin after baptism——

Sally. Then we must be sorry for our sins, and turn away from them.

Miss F. And pray to be cleansed again, for our SAVIOUR'S sake—to be washed by his blood—that is, that we may be cleansed from sin, for the sake of His blood which he shed for us."

Let this be further compared with the following words in the "Homily of the Salvation of Mankind." "We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the Cross, to obtain thereby God's grace and *remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to Him again.*"—*p.* 23, *Biddle's Ed.* 1844. Let this be compared, and the reader will perceive, at once, an exact correspondence of sentiment between the conversation above and the Homily. If the Bishop had not abruptly broken off his quotation in the middle of a connected statement, it would not have answered his purpose at all; and, even then, it is hard to conceive how a dangerous false doctrine can be educed from it, without faulting both the Homily, the Baptismal Office, the Nicene Creed, and the Catechism. But the Bishop, sensible of this dilemma, appends a note to the passage, in his second edition, and says: "there are two senses in which such expressions as 'being made clean from sin and wickedness,' 'being washed from our sins,' are used." But these "two senses," as then laid down in the note, are so nearly identical, that I am really at a loss for wit to make out an *essential* difference between them. The Bishop, however, imagines that there is, in fact, an exceedingly broad line of distinction; and then proceeds to say: "In the former of these senses, it is evidently used in many of the later publications of the Union, as well as in some of its approved books, and many other books now in circulation, partaking of the Tractarian theology. In the latter of these senses it is believed, the words are used in the homilies and in many other writers quoted in support of the former sense," &c. The reader will do well to consult the whole note, and see what narrow ground it supplies for the repetition of a most offensive insinuation against the Union and its Committees.

Mr. Editor, justice has not yet been done to this noble Institution of the Church. The "Reply" to which I have referred, though well and ably written, reveals not a tithe of the misrepresentations and fabulous charges which are "currently reported" to the prejudice of the Union. We live in evil times, when the City of God and its Institutions must either "put on strength," or humble themselves most ingloriously before "the armies of the aliens," and the timid within the walls. We hear on every side the voice of reproach, when the deep and immutable principles of the Catholic faith are pressed on men's consciences, and when the riper devotion of old and sterner days is recommended to their affections. Ancient truth—the pure and objective—faints and trembles, not in our streets only, but in our Churches; and reputation in the household of the Saints is too often endangered, if not actually damaged, when faith, valor, and self-denial are shown in defending the godlike Creed of the Fathers. We are in evil times. The ark indeed is ours, and the most excellent Word, the Holy Sacraments, the Ministry of reconciliation, and a Ritual wrought and tempered by saintly men. For these the Church has fought, resisting even unto blood. It may be hers to fight again. It may be hers to wrestle with worse enemies than the predatory tribes "without the camp." It may be hers to see her banners rent and torn asunder amidst the horrors of civil war, and to learn by fearful proof that "a man's foes shall be those of his own household." When I see an Institution of the Church decried and publicly assailed, because its aim is higher than is compatible with dissenting sympathies, and yet not higher than the level on which, through the mercy of Christ, her "burning and shining lights" were placed, I am struck with fear, lest this should be an indication that the Church herself is losing the sense of her divine birthright, her heavenly privileges, and her glorious mission. I know that the Union is not the Church: and if censure had been directed merely against the model of its organization, or the economy of its administration, no great evil would have been done But the charges are of another and a graver kind, involving Church doctrine, and the whole tone and spirit of religious teaching. In so far as the Union is right or wrong, Scriptural or unscriptural, Catholic or heretical, just so far will thousands of human souls be influenced for good or evil. A Christian Bishop avows his conviction that the Union and its Committees have given their sanction to false teaching, and abused their trust; consequently, that by their means, this branch of the Church of God is imperilled, to the extent in which confidence is placed in the publications of this Institution. It is an accusation of frightful import. It is a charge which no man should make, till he has ascertained that his own mind has been cast in the same mould which gave form to the spirits of Hooker and Andrews, Wilson and Ken, Taylor, Jackson, Bull, Pearson, and a long line of kindred names, honored and held in grateful remembrance by the Church. With *them*, the Union disagrees not, but cherishes and loves the living words which dropped from their lips. If for *this* she suffers reproach, well may she afford to glory in her tribulation. Let her be judged by *this* standard, and she is safe. But, whether her present accuser has not adopted a widely different test, and tried her cause by a foreign law, let impartiality consider well, and then *judge*.

DEFENSOR.

October 20, 1851.

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*The opening words of his first Letter are these: "Having according to the brevity of time at command, and in great feebleness of health, read over a portion of the books," &c.

For the Churchman.

A Rubrical Question.

An article in the recent number of the London Quarterly Review, which bears for its title "Rubric versus Usage," and has for its object an exposure of the consequences which would ensue from a too rigid adherence to Rubrical directions, contains a specification of Rubrical omissions and anomalies so copious, that it would almost seem to have been intended as an enumeration. Yet among these no notice has been taken of one, which to me has frequently suggested itself. It has relation to the Collect prayer to be used on those Week-days which follow a High Festival *itself occurring upon a Week-Day*. The terms, in which the general regulation of such matters is expressed, are extremely broad and comprehensive. "Note also, that the Collect, Epistle, and Gospel, appointed for THE SUNDAY shall serve ALL THE WEEK AFTER, where it is not in this Book otherwise ordered." Now it is quite plain that, in strict adherence to this Regulation, the Collect read on the Friday and Saturday after the Feast of the Ascension would be, not that appointed for Ascension Day, but that which had been employed on "the Sunday" preceding. This, I am persuaded, was neither the intention, nor is the "Usage" of the Church. A similar deviation from the terms of the general direction, I presume, is made in practice where the Feast of the Epiphany occurs on any other Week-Day except Saturday. For this deviation, some authority (certainly neither direct nor positive) may be inferred from the Rubric annexed to the services, appointed for the Feast of the Circumcision: which enjoins that "The same Collect, Epistle, and Gospel, shall serve for every day after *unto the Epiphany*;" but without directly declaring what is to be done, on the Week days which *succeed* the latter Festival. As to the intervening period, the direction is positive and plain. As to the days which follow the Festival of Christmas, there is a clear and distinct Rubric. But where (perhaps some reader will enquire,) is this Rubric to be found? It is not appended to the services for Christmas, as the preceding one is to the services for Circumcision; but to those appointed for the Festival of St. Stephen: which, (contrary to the arrangement in the English Book,) do not in the American Prayer-Book, appear in close contiguity with the services for the Nativity, but in another part of the volume. The words of the Rubric are these, "Then shall follow the Collect for the Nativity, which shall be said continually until new years eve." Were it not for this special Rubric, a rigid stickler of Rubrical direction would, when Christmas Day fell on a Monday, or Tuesday, find himself, after the lapse of the three succeeding Holydays, under the necessity of recurring to the Collect for the Fourth Sunday in Advent. This Rubrical peculiarity I have been the more induced to notice from the circumstance that I have not perceived any allusion to it, either in Liturgical works or Notes.

Z

P. S. Since writing the above I have perused the article on the like subject transferred to your paper from "The Banner of the Cross." There is no one, I presume, who will not readily concur in the general approbation bestowed upon the discriminating employment of the names Minister and Priest throughout the Rubrical directions in the American Prayer Book. But after all it is not so *completely* perfect in this respect as the writer of the article imagines, and as on first view it appears to be. I presume that a Deacon is in no case authorized to administer the Holy Eucharist. Yet in the Office of "The Communion of the Sick," it will be observed that the word "Minister" throughout is used. I cannot suppose that any alleged necessity, could justify a Deacon in using this service; which includes at once the consecration of the Elements, and the Declaration of Absolution. With regard to the latter, I am here induced to notice the due caution observed by the American Church, in another of her services. I mean "The Visitation of Prisoners." Throughout that office, the word "Minister" is used with one remarkable exception. This solitary exception occurs in the following Rubric, "After his Confession THE PRIEST shall declare to him the pardoning mercy of God in the form which is used in the Communion Service." And here also I would remark, that it is rather strange that no provision similar to the foregoing is made in the American Office for "The Visitation of the Sick" where it would certainly have been equally appropriate, and this though in the *English* Office there does exist a provision, the precise nature of which was, I presume, for obvious reasons deemed objectionable.

In conclusion, I would remark that I quite agree with the Editor of the transferred article in thinking, that where there is no Communion "our church," deviating in this respect from the Church of England, "leaves no option" for the use of the Prayer for the whole state of Christ's Church Militant, yet I observe that a contrary practice is beginning to prevail, among those who in general adhere most strictly to Rubrical directions.

Z.

For the Churchman.

Field Preaching.

MR. EDITOR:

I have ever as a clergyman taken a lively interest in general missions in our city, where I felt persuaded that abundant good could be effected parochially by going from house to house and stirring up families and individuals to awaken to repentance and amendment of heart and life, and attend upon the services of the churches in their neighborhoods, and bring themselves within the influence of some of our settled clergy. I have also read much lately concerning Field Preachings in England, and attempts of a similar kind in our own city to benefit the masses within "the highways and hedges" of our wharves, streets, and public places. I would make a suggestion and offer my services to the Church, or to any committee that might be formed for the purpose to make trial of the undertaking. I do not think that the object would succeed at all if attempted as has been practiced in any of our public streets or marts of any kind, as our people are not prepared for it as yet in this shape. There is a natural repugnance at this stage of our experience to walk along the streets and hear a person declaiming at the very top of his voice, in the open air, and witness all around the contrasts of conduct that are going on; and no matter what may be the talent of the speaker, the feelings of passers by are usually shocked, from their being unprepared for such a mode of address, and seldom if ever remain to hear the discourse that is being delivered. We often hear of Whitfield's success and some few others like him, but when such men as those can be found to do this, and it can be made fashionable, as in England of yore and perhaps now, to attend upon their ministrations, it will be time enough to presume upon success. If a suitable moveable tent could be prepared, that could be located at pleasure either upon the Battery, in any of the public parks, or other suitable places, and a choir with appropriate instrumental music could be arranged, and convenient transient cheap seats constructed so that all might sit or stand that pleased:—it appears to me that regular announcements of such worship would congregate large multitudes, or they might be convened together from mere passers by, who would be attracted to enter, not being shocked, or prevented from entering, by fastidious tastes, or feeling that their delicacy was offended by the incongruity of an assembled crowd. I am willing to enter upon a field of spiritual labor of this kind, if gotten up in this becoming manner between the refined delicacy of our sanctuary assemblies and the unsystematic gatherings seemingly without order and discipline. I would be heartily willing to follow out my public ministrations in the manner now proposed, by parochial ministrations amongst unlocated families and persons thus waiting upon my ministry. Having had much experience in such matters, shall I hear from any friend of the Church on this point, immediately, directed to

FIELD PREACHER,
119 Hudson street,
New York.

[We insert with pleasure our correspondent's suggestion in order to call attention to the subject. At the same time we think any present action would be premature. In a matter of this moment, the advice and guidance of a Bishop would be indispensable and the friends of the movement had better wait until after the consecration of the Provisional Bishop Elect.—ED.]

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 1, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

The Law of Divorce.

We had occasion more than two years since, to call attention to a proposed alteration in the laws of this State respecting *Divorce*, allowing a much greater laxity in dissolving them than is permitted by the existing laws. The attempt happily failed in the Senate but we believe it passed the House of Assembly. The effort has not since been renewed, though we see some journals now and then advocating the measure, and have reason to believe that it coincides with the views of many, both in and out of the Legislature. One great difficulty with which the advocates of the present law have to contend, is the growing impatience of legal restraint, however just and salutary it may be; another is the loose and immoral legislation prevailing on the subject in other States. There are now thirty-one States in the Union, and each one has its own code of Divorce. In many cases Divorces are granted for slight causes, and each party when divorced has the liberty to marry again. In some the Courts of judicature alone have the right of deciding the question; in others, the Legislature solely; while in others, an application may be made either to a Court or the Legislature. The latter body is evidently a very improper tribunal to try such cases, and the most grievous wrongs may be inflicted upon one or the other of the contending parties. The number of judges, (if judges they may be called), the prevalent indifference to private rights often exhibited, the impossibility that every member should be able to make up his mind dispassionately and deliberately on each case, the liability to passion and prejudice incidental to their situation, and other considerations that might be mentioned of equal weight, show the impolicy and inexpediency of lodging such a power in the hands of the Legislature. And the practical working of the system shows its injurious effect upon the morals and welfare of the community. In some States the eye is shocked by the statement that the Legislature has adjourned after a session of two or three months, and besides the passage of numerous acts, has also granted Divorces by tens, and scores, and fifties. When we consider the multiplied forms and delays through which one such suit has to pass in our Courts of Justice, is it possible to place any confidence in this wholesale separation by human laws of those whom God has joined together?

This variance in the causes of divorce and modes of proceeding in the different States, gives rise to the most unprincipled evasions of law and justice, and to the most unhallowed violations of the precepts of morality and religion. A citizen of one State perhaps, desires to obtain a Divorce for some cause, which is not sufficient, according to its code: or the proof required is very full, and the mode of obtaining it is by the strict and tedious routine of a judicial process. He therefore, to gain his purpose, changes his legal residence hundreds of miles away, where he is little known, and the other party not at all, waits six months or a year, according to the provisions of the law, and then commences by an application to the Legislature or a Court, as the case may be. Notice probably is given by the publication in a county newspaper, which does not travel without its precincts, and which publication therefore is just no warning at all. And time goes on rapidly, and with it the secretly conducted process, until the deed is consummated; and the deserted wife finds herself a single woman, with shame and dishonor attached to her hitherto spotless name, without having had the slightest opportunity to offer a word in her defence. Now we say that even were there the best reason for the dissolution of the matrimonial chain—that assigned by our blessed Lord Himself;—the rights of each party should be sedulously guarded, the fullest notice given and the most conclusive proof required, to protect the community against the chance of injustice or collusion in so important a measure. But when other causes of a comparatively frivolous character, are allowed to be sufficient to obtain this dissolution, and legislators and judges aid the impatience and the desires of individuals who would forsake one connection to form another, it is plain that the worst consequences must result to the morals and the purity of society. To regard marriage as a mere civil contract, which is to be regulated merely by human law, and is to be contracted and dissolved simply according to the provisions of that law, is a low and degrading view of its solemnity and obligation. The law of God has spoken on the subject, and the laws of man must conform themselves to the higher law which Revelation has promulged. Unchristian legislators may trample on these enactments, but those who profess and call themselves Christians must oppose their wickedness, and vindicate the Eternal laws of Infinite Truth and Holiness.

When the unhallowed license to dissolve the marriage tie almost at pleasure, is legally given, it is the duty of those who are specially charged with proclaiming the Divine Law, and enforcing on the mind and conscience the great rules of social and moral well-being, to raise unequivocally and dauntlessly their voices against the outrages which are committed against both. They must both protest against such as allow this profanation and also refuse themselves to have part or lot in it.

The latter duty has been long since enjoined by our Church. As far back as 1808, the general Convention "*Resolved, that it is the sense of this Church, that it is inconsistent with a law of God; and the ministers of this Church, shall not, therefore, unite in matrimony any person who is divorced, unless it be on account of the other party having been guilty of adultery*. In the present lax state of public opinion, evidenced by Legislative acts, we cannot be too urgent or frequent in calling attention to this long-established rule of the Church, and thus not "follow a multitude to do evil."

We are happy to see that this subject has lately engaged the attention of that large and respectable body, the *New School Presbyterian* Synod of New York and New Jersey, now or lately in session at Bloomfield, in the latter State. On Thursday, the 23d October last, as we learn from the *Daily Times*, the following Report was presented by a Committee, who had the subject under long and deliberate consideration, and adopted almost *unanimously*, but one solitary *no* being heard on the question of its passage.

On the Overture on Divorce.—The Committee to whom the overture on the subject of Divorce was committed, find that the original question proposed in the overture was simply this, viz:

Shall a minister of the Gospel perform the marriage service for a person who has been divorced for crime?

In answering this question we beg leave to say that the subject of Divorce has assumed an importance far above what belonged to it at the time when this question was first overtured to this Synod, some six years or more ago.

Since that period, the laws of marriage and divorce have undergone great modifications. In one State, the Judiciary has declared that marriage is simply a matter of contract between parties, to be entered into and annulled at their own pleasure.

In other States, by the alteration of either Constitution or by statute law, the power of granting divorces has been removed from the Legislature to the Court of Chancery, which Court is usually composed of but a single individual.

It cannot be questioned that there is an increasing laxness on the subject of divorce, and a growing facility for the obtaining a dissolution of the marriage relation.

Now when it has been well said that the morals of a country may be tested by the sacredness of the conjugal relation, and the difficulty of dissolving it, we cannot regard with indifference the question submitted to our consideration.

The Committee would therefore recommend the adoption of the following minute:

Whereas, The solemn contract of marriage is regarded as of Divine institution, as well as made permanent by the statutes of the State; the State, while it may determine the manner in which it shall be solemnized so as to secure civil immunities, it has no power to release from its moral liabilities and obligations, except for causes specified in the word of God.

Whereas, The Gospel declares expressly that no man shall put away his wife and marry another except for the cause of fornication; we recognize this principle, that the marriage bond can be dissolved only by the incontinence of one of the parties.

It is on this principle that the laws of several of the States have made provision for the unconditional divorce of the innocent party, while the other is still rendered unable to form any subsequent marriage relation.

Whereas, an incontinent person has no right to take advantage of his own wrong-doing, and has once violated his marriage vows, and thus rendered himself morally unfit to assume again the responsibilities of the conjugal state; both the laws of wise and just legislation, as well as the constructive if not express laws of God, do not warrant us to become accessory to his assuming anew the marriage relation.

The Synod would therefore answer the overture in the negative. A minister of the gospel has no right to solemnize the marriage of any person who has once been divorced, on the ground of his own wrong doing. A. D. EDDY, *Chairman*.

If each Christian denomination will bear the same decided testimony to the Gospel rule in this matter, and enforce obedience from those under its control, we may hope that a more healthy and elevated tone of public sentiment will be the result; and that the foundations on which the happiness and security of society rest, will be strengthened and deepened.

CONSENT TO THE CONSECRATION OF THE PROVISIONAL BISHOP ELECT.—The major number of the Standing Committees of the Churches in the different Dioceses have consented to the proposed consecration of the Rev. William Creighton, D. D., as Provisional Bishop of the Diocese of New York; and the evidence of their consent, together with the requisite testimonials, have been forwarded to the Presiding Bishop of the House of Bishops. The following are the Standing Committees whose consent has been received, viz: of Maine, Delaware, Rhode Island, Virginia, New Jersey, South Carolina, Indiana, Western New York, Connecticut, Ohio, Georgia, Wisconsin, Kentucky, North Carolina, and Illinois.

Foreign Intelligence.

The *Hermann* arrived at this port on Thursday, the 23d inst., the *Niagara* on Saturday morning last, and the *Pacific* on Sunday afternoon.

France has again been thrown into commotion by the resignation of the ministry *en masse*, which took place on Friday, Oct. 11th. The difficulty is said to have been the declared intention of the President to recommend to the Assembly, at their next session, the repeal of the law of May, restricting the right of suffrage, and to carry through the revision of the Constitution. It was said that the Ministers had consented to retain office until the following Tuesday, when further explanations would be made by the President.

Don Manuel Godoy, Prince of the Peace, and noted in Spanish affairs at the beginning of the present century, lately died in Paris, aged 86. M. Savigny, distinguished for his works in Zoology, is also deceased.

Kossuth had arrived at Marseilles, but had been refused permission to proceed through France. In consequence, he had addressed a fiery letter to the French President, which had drawn much attention, and one to the Mayor of Southampton, in which he very broadly intimates that the President may, at no distant day, again become an exile. It is his intention to go to Gibraltar in the Mississippi, there land and take passage in some steamer for Southampton, and spend some time in England, arranging for the support of his wife and family, while he proceeds to the United States. The Corporation of London and other civic bodies were making great preparations for his reception. It was said Austria had threatened to withdraw her Ambassador if he were allowed to land in England, but this is regarded as a fable. The *Times* had come out with a decided article, warning the public not to be too lavish in their attention, and reflecting on his conduct while in power.

Much excitement has been caused in Paris by a lottery called "*The ingots of gold*," the design of which is to supply a fund for sending emigrants to California. Some frauds had been alleged in its previous management, but, it is asserted, without foundation. However, the former manager has been removed, and another substituted in his place. The drawing was to take place on the 18th October.

The Marquis of Londonderry has addressed a second letter to Louis Napoleon, respecting the continued imprisonment of *Abd el Kader*. The President had returned a very courteous reply, and, according to his Lordship, "conclusive" in favor of liberation. In his letter he commented very severely on the conduct of the Duc d'Aumale and the General Lamoriciere for their conduct towards the Arab chief. This has excited the anger of the Duc de Nemours, who has answered in an angry letter, but little to the main point. The General has started for London, to demand a *personal* explanation of the Marquis, now in his 74th year. We think he had better prove that he *kept good faith* with Abd el Kader.

The Emperor of Austria, after visiting Milan and other Italian towns, had returned to Vienna, somewhat suddenly. The Austrian Government are highly indignant with Turkey, for the release of Kossuth, and it is reported are concentrating a large body of troops on the frontiers of Bosnia to demand satisfaction for injuries done to the suffering christians in the late insurrection.

The Correspondent of the *Daily News*, according to the *Guardian*, gives the following account of political prisoners in Naples, from May, '48, to Sept., '51.

Condemned to the *Ergastolo*, - - - -		36
" in irons to the *Bagni*, - - -		1,000
" " " and not yet removed, - - - -		300
Banished to the islands, after trial, -		800
Banished, &c., without trial, including the soldiers sent by Royal authority to the camp of Charles Albert, -		6,000
Accused and still in prison during the above period, - - - - -		15,000
		23,136
Supposed number of exiles, -	3,000	
Hiding from the Police, - -	150	
Exiled from their native towns but still in the kingdom, -	350	3,500
		26,636

These round numbers appear to us somewhat vague and uncertain.

Cardinal Lambruschini has issued an encyclic letter condemning Prof. Nuytz's (of Trurin University,) works on Ecclesiastical Law:

"For the said author hath not blushed to reproduce, under a new form, in his impious propositions and comments, all those doctrines which, have been condemned by John II, Benedict XIV, Pius VI, and Gregory XVI, as well as by the decrees of the IVth Council of Lateran and those of Florence and Trent. He openly asserts, for example, that the Church has no right to enforce her authority *by might*, and that she has no *temporal power whatever*, whether direct or indirect."—*Guardian*.

CAPE TOWN.—The following instance of considerateness appears in the Bishop's Journal in the last number of the Colonial Church Chronicle:—

"I visited the graves of our brave officers and soldiers, who are buried in a walled enclosure, in the middle of Mr. Wright's garden. Hearing that they had been buried without any religious services, I read our office for the burial of the dead over their remains. I did so because it was a satisfaction to myself to do it, and because I thought it might be some consolation to surviving friends and relatives."

About 1000*l* worth of gold had arrived from *Australia*, being the first specimen from that continent. The largest piece weighs 4¼ pounds. Labor has risen to an enormous price, and the cattle and sheep owners are afraid of losing their flocks for the want of herdsmen. Some reports say that the diggings are richer than those in California.

We are sorry to learn that the Bishop of Bath and Wells is in a very precarious state of health. The Church can ill afford to lose so orthodox a prelate at the present juncture.

The *Jubilee* was celebrated in Litchfield Cathedral, on Wednesday, the 1st Oct., by a public service. The Bishop was present, and more than 200 clergy. The communicants amounted to over 500, and the collection at the offertory to 150*l*. 2s. 6d.

The *Kentish Gazette* gives an interesting report of the third Jubilee of the Society for the Propagation of the Gospel in Foreign parts, celebrated in Canterbury Cathedral on Friday.

The clergy of the Cathedral and diocese, to the number of 150, assembled in the chapter-house, and having formed into order, proceeded through the cloisters, entering the cathedral by the Martyrdom, down the south aisle, and up the nave of the cathedral, with the choir chanting the 69th and 72d Psalms. The cathedral body, in surplices, led the way, conducting the Archbishop, who was followed by a large number of clergy of the diocese, and others in academical costume. The whole of the proceedings were conducted in a very impressive manner, and the cathedral was crowded. Morning service was chanted by the Rev. W. S. H. Meadows the Litany by Rev. F. Rouch; and the Lessons read by the Archdeacon of Maidstone. The service was that of Rogers, in D., the anthems by Mendelssohn. 'How lovely are the messengers that preach the gospel of peace,' &c. The Ante-communion was read by the Dean and the Rev. Lord Charles Thynne, the sermon by the Archbishop from Matt. 5–10, "Thy Kingdom, come—Thy will be done on earth, as it is in heaven." The collection amounted to £153, 12s. 6d. His Grace celebrated the holy communion, assisted by the Deans and Canons, almost all the clergy, and a large number of laity being communicants.

Evening service commenced at a quarter to four, P. M., after which his Grace and forty guests dined at St. Augustine's. At a meeting held afterwards in the assembly rooms, his Grace urged strongly the claims of the Society. He remarked:

When other societies of a similar character, and having similar objects in view, were unknown, the Society for the Propagation of the Gospel was busily engaged in its holy work, and saved them for many years from the reproach of not having a missionary society. It was at that time employed under the blessing of God in distant countries, spreading the truths of the Gospel, and ministering to the spiritual necessities of the heathen—when other societies were not in existence. This society, therefore, had peculiar claims upon their consideration, at the present time, more especially when it was considered how many emigrants left our shores, year after year, to visit our colonies and distant countries. It was then that they felt the want of the spiritual instruction and advice they were in the habit of regularly receiving while at home. They found the difference in a foreign land to what they had experienced in England. Here hardly a village of two or three hundred inhabitants was to be found without a minister to attend to the sick, to administer consolation to the distressed, and advice and comfort to the afflicted. There no such comforts existed; and the settler in a foreign clime no doubt looked back at the time when he was enjoying the benefits of the advice and assistance derived from the clergyman of his parish, but he looked for them now in vain. And his Grace trusted that they would enable that society to send forth more missionaries to the great work. There was a vast field yet open to them.—*Ibid*.

The following address to the Archbishop of Canterbury is being circulated in the diocese of Exeter, for the purpose of obtaining signatures previously to presentation to his Grace.

"*To the Right Reverend his Grace the Archbishop of Canterbury, Primate of all England and Metropolitan*.

"We, the undersigned clergy of, and in the Diocese of Exeter, beg leave to address your Grace on the subject of a letter, originally privately written by you to Mr. Gawthorn, and since published, with your sanction, by your secretary.

"We desire respectfully to assure your Grace, that we cannot concur in the opinion therein expressed, that there is not one clergyman in fifty throughout our church who would deny the validity of the orders of these pastors, solely on account of their wanting the imposition of Episcopal hands; and we desire earnestly to record our conviction, in agreement with the judgment of our own Church, consentient with that of the Catholic Church, that they only can be deemed validly ordained who have received the laying on of hands by those to whom the apostolic succession has descended. We feel ourselves the more imperatively called on now to make this declaration to your Grace, lest such an opinion, coming from one occupying the exalted position of Primate of all England, might, if unnoticed, give an undue advantage to that rival and intrusive hierarchy, whose attempt to re-establish the Papal dominion in these realms is mainly based on the denial of the orders of the English Church. With every sentiment of respect for your Grace's high and holy office, we remain, &c., &c."—*Guardian*.

The *Monmouthshire Merlin* gives an account of the primary visitation of the Bishop of Llandaff, on Friday last, at Newport. His lordship's charge was confined entirely to reviewing the state of his diocese; and he insisted in urgent terms on the necessity of increasing Welsh services, as the only way of meeting the spread of dissent, which was fast overrunning the diocese.

"Dissent in South Wales had originated in a desire for more efficient and immediate ministration than the Church seemed likely to afford in the last century, for the thousands and tens of thousands of people in this district; and were it not for the assistance thus rendered, said his lordship, our people would have lived without hope and without God in the world. The circumstances of the diocese were now such as showed that a positive good had arisen from the evil of dissent. Had the zeal, however, which produced that ministration, but waited in prayer for His remedy of the evils that existed, the result at this time would have been far better, and would not have produced a multitude of sects, and a diversity of doctrines, which could not be observed without regret. He would not stop to inquire whether the spirit of modern dissent partook more of a political than spiritual character, though if he spoke at all of its character in Wales, he must say that the tone of certain Welsh dissenting publications was anything but calculated to produce a pleasant effect. In the restless sea of agitation by the various creeds and doctrines, to which allusion had been made, what was there to prevent the multitude from relapsing into indifference, ungodliness, or Socinianism? It would, indeed, be well for the peace and the spirituality of the diocese, if all those divisions were at an end, and if the different Protestant denominations would sink their minor differences, and unite against the common enemy. Whatever were the state of things, however, let them have no cause of separation and division among themselves; but by holy and unblameable lives and conduct, show an example to those around them.

Diocesan Intelligence.

WESTERN NEW YORK.—*Institution; Confirmation.*—On Wednesday, October 15th, the Rev. Geo. Morgan Hills, was instituted into the Rectorship of Grace Church, Lyons, Wayne County, by Bishop DeLancey. The Wardens acting on the occasion were Denis McDonald and John Adams, Esquires, the latter of whom presented the keys to the new Rector. Prayers were read by the Rev. Mr. Bissell, of Geneva. The sermon was preached by the Bishop. The holy communion was administered by the Rector, assisted in the distribution of the elements by the Rev. Mr. Gardiner, of Clyde. *Sixteen* persons were confirmed, including one confirmed in private, the confirmation preface being read by the Rector.

Ordination.—On Sunday, October 19th, Bishop DeLancey held an ordination in Trinity Church, Geneva, when the Rev. Beverley Robinson Betts, Deacon, of the Diocese of New York, was admitted to the holy order of Priests. Morning prayers were read by the Rev. D. Hale, of Geneva College. The Candidate was presented by the Rev. Dr. Wilson, of Geneva College, who, with the Rev. Dr. Hale, and the Rev. Mason Gallagher, united in the imposition of hands. The sermon was preached by the Bishop, who administered the holy communion, assisted in the distribution of the elements by the Presbyters above named. In the afternoon, the Rev. Mr. Gallagher, read prayers, and the Rev. Mr. Betts preached.

Confirmation.—A special confirmation was held in Trinity Church, Geneva, October 1st, after morning prayers, when *two* persons were confirmed.

Gospel Messenger.

NEW JERSEY.—*Episcopal Services.*—On Friday evening, 18th inst., at Christ Church, Newton, the Rev. Mr. Rankin read prayers, and the Rector, the Rev. Mr. Dunn, catechised the children; after which the Bishop examined them, preached, and confirmed *nine* persons.

On Saturday, 11, in St. Thomas' Church, Vernon, the Rev. Mr. Rankin read morning prayers, and the Bishop baptized the Rector's infant daughter, confirmed *two* persons, preached, and administered the Holy Communion, assisted by the Rev. Mr. Dunn.

On Sunday, 12, (Seventeenth after Trinity,) in St. Luke's Church, Hope, the Rev. Messrs. Rankin and Pettit read morning praeyrs, and the Minister, the Rev. Mr. Moyses catechised the children; after which the Bishop confirmed *four* persons, preached, and administered the Holy Communion, assisted by the Rev. Mr. Dunn.

In the afternoon, in St. James' Church, Knowlton, the Rev. Messrs. Rankin and Moyses read prayers, the minister, the Rev. W. Pettit, catechised the children, and the Bishop examined them, preached, and confirmed *eight* persons. The Rev. Mr. Dunn was present.

In the evening, in Zion Church, Belvidere, the Rev. Messrs. Dunn and Rankin read prayers, and the Bishop preached, and confirmed *one* person; the minister, the Rev. Mr. Pettit, reading the Preface.

On Wednesday, 15, in St. Paul's Church, Hoboken, morning prayer was read by the Rev. Dr. Morgan, and the Rev. Mr. Ward (of the Diocese of New York), and the Bishop preached, confirmed *two* persons and administered the Holy Communion, assisted by the Rev. Dr. Barry. The Rev. Messrs. Bruce, Hanson, and Weaver, (of the Diocese of New York,) and Gries (of the Diocese of North Carolina,) were present.

In the evening, in Grace Chapel, Van Voorst, the Rev. Messrs. Bowden and Gries read prayers, and the Bishop preached, and confirmed *thirteen* persons; the Rev. Dr. Barry, and the Rector elect, the Rev. Mr. Macurdy, reading the Preface. The Rev. Messrs. E. K. Smith and Hoffman, and Canfield, Weaver, Shackelford and Webb (of the Diocese of New York) were present.—*Banner of the Cross*.

From the Banner of the Cross.

Missionary's Report to the Board of Managers of the Floating Church.

Gentlemen, Since my last report, (May,) there have been confirmed in the Floating Church, by Right Rev. Bishop Potter, 9 persons. Baptized 9 children. The services have been uninterrupted during the Summer. The attendance of seamen and their families encouraging. During the heat of Summer, as well as during the cold of Winter, the sailor seeks more genial climes, and fewer therefore are to be seen among the congregation.

I have been especially gratified at the attendance and deportment of the officers and crews of the Liverpool steamers. All who could be spared from the "City of Glasgow," were present on one Sunday, both morning and afternoon, and I supplied them with Bibles, Prayer Books, &c. They expressed the highest gratification at being thus furnished with a place of worship, in which, "according to the religion of their fathers," they might draw near, and invoke Divine blessings and protection, and return thanks for their preservation on the great Deep. Nor can I omit to notice the grateful manner in which they received the books I gave them. Their honest, hearty "Thank you, most kindly, Sir," would, if heard, amply remunerate those who are instrumental in enabling me to show this kindness to the wandering, homeless seamen: while their promise to study and profit by what is given to them, encourages the hope that they will not be given in vain. Surely we may believe then that these means of grace, (subordinate as they are, though of necessity the sailor's chief because most frequent means), will be blessed to their good, confirming the impressions made by the services of the Church, and aiding them to attain that knowledge, which only can make one "wise unto salvation." We cannot expect to see the fruits of our labors immediately, but in the *end, the* harvest shall be reaped. We must pursue our labor of love, and exercise our FAITH, holding on to the PROMISES.

Of course the constantly increasing demand for books, renders necessary a proportionate increase of the supply, and I would be thankful if adequate means were secured to effect this end. From the Providential manner however, in which our wants have in every instance thus far been met, I am without any *fears* about the future. Frequently has my little library been nearly exhausted, when like the widow's cruse, and through the same *power* acting on generous hearts it has been replenished. On the last Sunday I was again left with empty shelves, but I did not for a moment doubt my being furnished with what I should need for the next week. The day following I received, from one of those anonymous friends of the sailor, who minister unto our necessities, the requisite means for at least another week. Thus *day by day* are we supplied with our daily bread.

Let us then not faint, be weary, nor *discouraged*. He who watches over us for good, will never desert us. May He grant us grace never to desert Him, nor *falter* in His service.

Respectfully yours, &c.

R. S. TRAPIER.

Oct. 14, 1851.

From the Convention Journal.

OHIO.

MISSIONARY COMMITTEE.—The Standing Committee on Diocesan Missions and the Education of Candidates for Orders, respectfully report, that they have had under their consideration the general subject, together with the statements in the Bishop's Annual Address, and the Report of the Committee on Missions, and deeply lament to perceive that there is still a large debt due Missionaries laboring under the authority of the Church, in this Diocese. Many appeals for the removal of this debt have been made during several years past, and yet it has been very slightly diminished. The individuals on whom this deficiency operates are little able to sustain the burden it imposes. The stipend promised is certainly merely sufficient to meet their wants. It is, therefore, both unjust and cruel to withhold any part of it. The people should consider this, and if each of them would do what he readily may, there would be no delinquency in the payment of the salaries.

But more than this should be done. The number of Missionaries should be much increased. Instead of the present number there should be double as many—not less than twenty or twenty-five. And when we consider the wealth of the members of our communion in this Diocese, it must be clear that they have ample ability to enlarge very greatly their contributions for missions and education. But the matter must be brought home to the people. And this can only be done through the ministers of the churches. They alone can effectually awaken the attention of the laity to the importance of the subject, and draw forth their contributions. The Committee, therefore, would make an earnest appeal to the ministers of the parishes to make immediate and strenuous efforts for the enlargement of the funds devoted to Missions and Education.

The plan for the accomplishment of this object must be left very much to each minister and his people. They can pursue such course as may seem to them most feasible. Still it may be useful to suggest a specific course for adoption by those who may approve it. And the Committee would strongly recommend the mode of weekly contributions, which is mentioned in the New Testament, and has been extensively introduced in various parts of the church of late years.

1. *Resolved*, That it is the duty of each baptized person in the Church to contribute towards the support and extension of Diocesan Missions and Education.

2. *Resolved*, That the Rectors and Ministers of the Parishes of this Diocese be affectionately and earnestly requested, within a reasonable time after adjournment, in person or by others, to call upon all the members of their congregations to contribute statedly according to their ability, to this object.

3. *Resolved*, That it be recommended to the Rectors of Parishes to introduce the plan of weekly contributions to Diocesan Missions according to the Scriptural requirement.

4. *Resolved*, That the Secretary of the Convention be required to notify immediately, through the Western Episcopalian, the Rectors of Parishes of the duty imposed by the second of these Resolutions.

PENNSYLVANIA.—The corner-stone of the Church of the Saviour, West Philadelphia, was laid on the afternoon of Saturday the 11th inst., by the Rt. Rev. Bishop Potter. There were present upon this occasion, the Rev. Dr. Howe, the Rev. Messrs. Natt, Arnett, G. A. Durborrow, B. J. Douglass, Huckel, and Yarnell, together with a number of the laity. An able address was delivered by the Bishop, in which he dwelt upon the importance of religious institutions to the social well-being of a community, and happily set forth the position occupied by our Reformed Church. The choir of Grace Church, Philadelphia, kindly assisted with their services. An anthem and hymn were sung by them in a spirited manner. The site chosen for the Church of the Saviour is one of great beauty. The lot of ground, presented by the proprietors of the surrounding estate, is one of ample dimensions, abundant room being thus afforded for the designed erection upon it of a parsonage.—*Ibid*.

New Publications.

A musical friend has favored us with the following notice of

GREATOREX'S COLLECTION OF CHURCH MUSIC. Stanford and Swords, and Appleton's.

The publication of Church music, in the form of the book before us, has become so common an event, that it generally demands no more than a passing notice. This volume, however, proving a marked exception to the various collections in use, in respect to the character and general excellence of its contents, certainly merits a more elaborate examination than we usually accord on occasions like this. The mechanical execution of the book is admirable, and the paper and type are excellent, to say nothing of the clear and convenient arrangement of the "matter." The tunes embrace most of the fine old standard tunes, together with many very beautiful ones of modern date. Those of the compiler, are peculiarly distinguished, by an unusual richness and variety in melody, together with most agreeable and effective harmonies. Mr. Greatorex has certainly shown, beyond all question, that modern tunes need not be at all inferior, to those of an earlier date, either in style, melody, or harmony.—Indeed we see no reason why we should not expect a continual and actual progress in church music. Mr. G. has been peculiarly fortunate in supplying the more unusual metres; metres that have afforded choristers endless troubles. This difficulty need no longer be felt. The Anthems, Sentences, &c., are finished and excellent compositions, not too difficult for the use of ordinary choirs, while they are generally of a high order of excellence. The collection of chants is unusually complete and well selected. Out of the whole one hundred and ten, there is hardly one we would willingly do without: and it is this feature of the book which we doubt not will prove one of its greatest attractions. Tunes are abundant enough, but there is an utter dearth of solemn, proper chaunts; suitable for the celebration of this beautiful part of our service. This volume is well stocked with an abundance of both first rate tunes and chaunts, and hence must prove an invaluable acquisition to the Church. Accordingly we most cordially recommend the work, to those who are in want of a complete and excellent collection of music. We have to regret that the Preface is so silent concerning the fertile theme of music. It certainly might have been the channel of conveying to the uneducated in such matters, some wholesome truths. For example, to show what may be done in this way, we refer the reader to the *Preface* of Rev. Mr. Staunton's Chant Book.

The Author has given an intelligible and concise view of the rudiments of the art, which will well repay exsmination to those who need posting up in these matters. The Organist of Calvary Church, has certainly acquitted himself most creditably in this new vocation, may success attend his efforts.

***

HARPER'S MAGAZINE for November is a capital number. We have a glowing account of Nopoleon's brilliant Italian campaigns against Wurmser, by Mr. Abbot; continuations of *Maurice Tiernay, Bulwer's Novel*, and the so-called *Journal of Margaret Ropa; Reynard the Fox*, an amusing fiction from the German, with six capital illustrations; several shorter pieces well selected, and the usual monthly Record, Book Notices, Editor's Drawer, and Leaves from Punch, &c., &c.

Appleton's MECHANIC'S MAGAZINE for October, among other scientific articles, contains a very severe examination of *Phillip's Patent Fire Annihilator*, in which the author is evidently no believer.

LOSSING'S PICTORIAL FIELD-BOOK OF THE AMERICAN REVOLUTION, No. 17, has been published, It contains the conclusion of the capture of Andre, and the commencement of the eventful Philadelphia campaign, with the battles of Trenton and Princeton.

Messrs. Harper have also published No. 14 of MAYHEW'S LONDON LABOR AND LONDON POOR, has graphic descriptions of the Street sellers of animals, rags, old clothes, &c., &c. with numerous accounts derived from the parties themselves, which whether true or not, give an air of reality to the book.

We have received a Sermon entitled "HEARING CHRIST IN HIS CHURCH," preached by the Rev. Thos. Farmar Billop, before the Northern Convocation of Delaware. It appears from the request prefixed, that some extraordinary circumstances attended its delivery, though we are not told what they are. Several of his clerical brethren have requested the publication because they think the Church ought to know what he taught, and several laymen of high respectability request the same, as having been interested and edified by the doctrine and exhortations of the discourse. We shall publish the Sermon entire in our columns to aid this good design, and to help to vindicate the character of the excellent and Reverend Author, from the charge of unsound and unscriptural teaching, which seems to have been inconsiderately advanced by somebody on the impulse of the moment. We shall be glad to learn that a proper reparation has been made.

Several book notices were lost by the carrier, on their way to the office, and we are compelled to defer them to next week.

We hope the article on the first page "*Protestantism in Turkey*," will be read with the attention it merits. We trust that the English Church by its constituted authorities will disclaim and prohibit all schismatical interference of any of its members with the rights of the Oriental Church. We hope to give soon some further information from a writer fully competent to the task.

The Protestant Episcopal Historical Society being desirous of making, as nearly as possible, a complete collection of the Historical Sermons preached in America, will be thankful to any clergyman who may, or shall have delivered any during the present year of Jubilee, if he will send a copy, either printed or in manuscript, to the Secretary, or any corresponding member. Whoever complies with this request will please write a presentation to the Society, and sign it with his own name.

B. FRANKLIN, Sec. P. E. H. S.

Phila., Oct. 16, 1851.

CLERICAL CHANGES.

The Rev. George Sayres has resigned the rectorship of Calvary church, Cairo, in this Diocese, and accepted that of St. Peter's, Freehold, Monmouth county, New Jersey.

The Rev. Abram Beach Carter having assumed the Rectorship of Christ Church, Savannah, Georgia, wishes letters and papers for him to be directed accordingly.

TO CORRESPONDENTS.

S. H. C. in our next.

Married.

Sept. 29th, in Brooklyn at the house of her uncle John Furney, by the Rev. Thos. Cooke, Eliza, daughter of Benj. Readshaw, of Rochester, to Dr. Daniel Coate, of Darlington, Canada West.

Notices.

ST. PAUL'S CHAPEL.

On Sunday Morning next, a collection will be made in aid of the Funds of the "New York Bible and Common Prayer Book Society," whose Treasury is exhausted by the extensive gratuitous distribution to all in need. The liberality of Churchmen is confidently appealed to, to put forth their kind helping hand.

ST. JOHN'S CHAPEL.

On Sunday Morning next, the 28th inst, a collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society," whose Treasury is exhausted, by the extensive gratuitous distribution to all in need. The liberality of Churchmen is confidently appealed to, to put forth their kind helping hand.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The Missionary in charge of this station makes his annual appeal at the approach of the winter. The demands him for assistance are constant. He gratefully acknowledges the contributions given last year, which enabled him to cheer many a desponding heart. Will not the wealthy give of their abundance?

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
308 Broome St.

Oct. 30, 1851.

⁂ The Corner Stone of Calvary Church, Williamsburgh, will, with divine permission, be laid on Tuesday afternoon next, by the Rev. Mr. Bedell. The appropriate services with commence on the ground (near the corner of 5th and North 5th Street,) at 4 o'clock.

The Rev. Dr. Tyng will deliver the address.

The clergy are requested to meet at the house of Mr. Gittens, 130 Grand st., a few doors from 4th st., at 3½ o'clk.

WM. H. HICKCOX, }
J. V. GITTENS, } Committee of Vestry.
WM. G. DUNN, }

ST. MARY'S HALL,
Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Oct. 13, the following contributions, viz.:

St Thomas, Glasboro, N J, 5; Legacy of late Catherine Pringle of Geneva, W N Y, half, 67 91; F, Zanesville, O, half, 2 50; chs under the charge of Rev G S Caraway, Va, F S C, Chi, 6; ad'l from Antrim par, Va, F S B, Chi, 5 50; Grace, Caroline Co, Va, F S B, Chi, 10; Millwood, Va, by Rev J H Hoff, Af & Chi, 10; St Johns, Waterbury, Ct, F S B, Chi, 35; St Pauls, Huntington, Ct, 5; Christ, Hartford, Ct, 51; St Pauls, New Haven, 150; ann contrib of Lad Misy Soc, Montpelier, Geo, Chi, 25; Grace Brooklyn Heights, per Rev Dr Vinton, Af, 2; St Johns, Brooklyn, a member, half, 2 50; Miss N Michaw, F S B, Chi, 5; A C H, Grahamsville, S C, for Fem Orphan Asylum, Cape Palmas, 2 25; total, 384 66.

JAMES S. ASPINWALL,
Treasurer For. Com.,
No. 86 William-st.

New York, Oct 28, 1851.

LITTELL'S LIVING AGE, No. 390, 12½ cents.

CONTENTS.

1. Search for Sir John Franklin, *N. Y. Tribune and Morn. Chron.*
2. Lynch Trial in California, *Household Words*.
3. Lights and Shades on a Traveller's Path, *Spectator*.
4. A Witch in the Nursery, *Household Words*.
5. Mignet's Mary Queen of Scots, *Spectator*.
6. My Novel; or, Varieties in English Life, *Blackwood Magazine*.
7. Shadow of Ben Jonson's Father, *Household Words*.
8. Fashionable Society in the U. S., *Morn. Chron. and Spectator*.
9. Visit to Howe's Cave, *Sharpe's Mag*.
10. Expected Arrival of Kossuth, *Daily News*.
11. Kossuth and the Revolutions, *Morn. Chron*.
12. Mismanagement of Colonies, *Times*.
13. Invasion of Cuba, *Morn. Chron*.
14. Europe going to America, *Times*.
15. News of the Week; *Spectator and Exam*.

With poetry and short articles.

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VALUABLE THEOLOGICAL Works
Just received and for sale by Stanford & Swords.

Cotelerius' Apostolic Father, 2 vols, folio, very rare,	$18 00
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Do. Do. St. Aldhelmi, Do. Do. Do:	2 00
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The same in French and Italian.	
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A LADY, A Communicant of the Church, desires a situation as Housekeeper or Preparatory Governess in a respectable family. Salary not so much an object as a comfortable home. Address A. F., 308 Broome st.
Nov 1—2t f

CHURCH SCHOOL ROOMS.
190 West 19th St.

FRENCH, ITALIAN, and GERMAN Instruction for ladies and gentlemen. Profs. Jean F. Buffet and L. R. Breisach have commenced their *evening classes* for the season.

Classes in French—Tuesday and Thursday at 6½ and 7½ P. M.

Classes in German—Monday and Friday at same hours. Terms $5 for 24 lessons.

For further information apply to
WM. B. STOUGHTON,
at the School Rooms.

N. B.—WANTED, a person to take charge of the physical education of the pupils of the Church School.
Oct. 25,—3t

A LADY Accustomed to tuition, who can give highly respectable references, will be glad to hear of a family, requiring a Daily Governess in or near New York. She instructs in English, French, Piano Forte, Flower Painting, Pencil-drawing, and German.
Address to A. M. A., Churchman Office.
Oct. 25—2t$

A PROFESSOR of the Piano Forte, who can give the best of reference as to qualifications, and character, is desirous of obtaining board in a family where his instructions would be a sufficient remuneratihn. Address Music Teacher at this office.
Oct 25,—2t$

Poetry.

The Course of Life.

Translated from the Spanish.

Oh, let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life with its glories glides away,
And the stern footstep of decay
Comes stealing on:

How pleasure, like the passing wind,
Blows by, and leave us naught behind
But grief at last;
How still our present happiness
Seems, to the wayward fancy, less
Than what is past.

Our lives like hasting streams must be,
That into one engulfing sea
Are doomed to fall—
The sea of Death, whose wavds roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike river's lordly tide,
Alike the humble streamlets glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but the starting-place,
Life is the running of the race,
And death the goal;
There all our steps at last are brought,
That path alone, of all unsought,
Is found of all.

To thee, O God, my thoughts arise;
Thou great, eternal, good and wise,
To thee I cry:
Gird me the race of life to run;
And give me then the victor's crown,
With thee on high.

N. Y. Sun.

Selected Matter.

From the New York Courier and Enquirer.

Second Annual Commencement at Burlington College.

The Annual Festival, at this young and flourishing Institution, took place on Monday, 29th September, (the Feast of St. Michael and All Angels.) The day was perfect in its beauty; and the Green Bank was never more attractive, than when the noble Delaware reflected the throngs, that wound their way along its shore, in manhood and in beauty, towards the sacred academic groves. At the Library, a procession was formed, consisting of the trustees, the faculty, and students of the College, the officers of St. Mary's Hall, and the invited guests. When they entered the general Study, to take the seats reserved for them, it seemed already thronged. The room was hung with flags—the stars and stripes predominant—and the meteor flag of England, in the alliance with it which is due to sisters. The effect was beautiful, and had the greater interest, as it had been done by the students themselves, under the direction of one of their teachers. Among the distinguished persons on the stage, were his Excellency, the Governor of New Jersey, Judges Ogden and Carpenter, Gen. Clarke, Gen. Webb, Gov. Stratton, the Mayor of Burlington, the President of Columbia College, Dr. McLean and Dr. Forsyth of Princeton College, the Hon. Messrs. Wright, Ryall and Browning, Dr. Spencer, Isaac B. Parker, Esq., James Potter, Esq., Joel W. Condit, Esq., John Joseph Chetwood, Esq., Nathan Thorp, Esq., the Rev. Mr. Germain, of St. Mary's Hall, the Rev. Dr. Williams, of Philadelphia, and several of the Clergy of New Jersey and the neighboring Dioceses. The Bishop of New Jersey, who is President of the College, presided.

The order of exercises was as follows:

MUSIC.

The Salutatory oration, in Latin—
Frederick Augustus Clark.

The Italian Oration—*La Poesia e la Scienza*—
William Tilghman Johnson.

MUSIC.

An English Oration—*Monuments*—
Sheldon Hanford Smith.

The Greek Oration—
Joseph Shepherd Mayers.

MUSIC.

The Eulogy in French—*Francois de Fenelon*—
Frederick Augustus Clark.

The English Poem—*Music*—
William Tilghman Johnson.

MUSIC—THE STUDENT'S POLKA.

An English Oration—*Ancient Art*—
Joseph Shepherd Mayers.

MUSIC.

The Spanish Oration—*La Conquista—de Granada*—Sheldon Hanford Smith.

The sudden, but temporary, indisposition of Hobart Chetwood (son of John Joseph Chetwood, Esq., of Elizabethtown), the valedictory orator, made it necessary to omit the German Trilogy; in which he had a part, with Messrs. C. W. Smith and Johnson. For the same reason, the valedictory oration was read by Mr. William C. Doane, an Alumnus of the College. It was an admirable performance, indeed. After this, the members of the Sixth Form were presented to the Governor of the State, who is President of the Board, by the President of the College, in a brief Latin address, as suitable persons to be received into the Junior Class. When they had been invested in the Academic Costume, the President addressed them in the appropriate welcome, "*Salvete, Juniores;*" and the admirable band of music, under the direction of Mr. Cross, struck up a merry strain, which concluded the exercises at the College.

A procession, at the head of which were the Governor and the President, and in which the hundred students of the College, in their proper costume, were a striking feature, then proceeded by the Green Bank, and through one of the charming lanes, which are peculiar to Burlington, to St. Mary's Church; where a large concourse of people had assembled. Here, after an Anthem by the College Choir, the Bidding Prayer and the Litany were said. The President of the College then read, from the Episcopal Chair, his Second Baccalaureate Address: "*The development of the Practical, in subordination to the Spiritual; the true idea of Academic Education.*"—The degree of Bachelor of Arts was then conferred on Hobart Chetwood, Frederick Augustus Clarke, William Tilghman Johnson, Joseph Shepherd Mayers, Christopher Wolfe Smith, and Sheldon Hanford Smith, of the Senior Class; which done, they were invested, as Bachelors of Arts, with the hood of their degress, by Mr. Edward Purdon Wright, the Vice-Rector; and then, kneeling at the chancel-rail, were commended by the Right Rev. President to the care and blessing of Almighty God. The Rector-elect, the Rev. Moses Parsons Stickney, of Massachusetts, was then inducted; after which the Holy Communion was administered by the Bishop, assisted by Rector Stickney, Prof. Hyde, and Mr. Frost.

The guests of the College were gathered in the afternoon, with the Trustees, the Faculty, and the Students, at a cold collation, in the large hall, in which the Academic exercises had been held.

The company was numerous, distinguished, and joyous. In addition to the persons named above, were the Rev. Dr. Ducachet, the Rev. Messrs. Wilmer, Ogilby and Beasley, of Pennsylvania; Rev. Mr. Hawley, of St. Croix; many of the clergy of New Jersey; Gen. Cadwallader, Wm. H. Harison, Esq., Controller of the Corporation of Trinity Church, New York, John C. Montgomery, Esq., Dr. Gardner, of the Newark *Daily Advertiser*, Mr. Sherman, of the Trenton *State Gazette*, Capt. Engle, of the Navy, Capt. Knowlton, of the Army, Judge Milnor, John R. Wilmer, Esq., Thos. F. Potter, Esq., and many others, filling the spacious room. When the abundant viands had been discussed and enjoyed, Mr. Chetwood, one of the Trustees, challenged, in a beaker of the purest Castalian, his own friend, and the friend of the College, as he is the friend of all good ends and aims, the President of Columbia College, Charles King, LL. D., one of the first Trustees of Burlington College; now, alas, a Jerseyman no more! His reply was most felicitous and cordial; declaring himself glad to be again a Jerseyman as often as he could; expressing the deepest interest in the infant College, which it had been his pride to cherish; and concluding with a very graceful compliment to the venerable College of New Jersey, at Princeton, three of whose distinguished faculty were present. Dr. McLean, the Vice-President of Princeton College, whom everybody knows, and everybody loves, answered him in language which came warmly from the heart. He declared, in the strongest terms, for himself and his associates at Princeton, their cordial interest in Burlington College, and their desire for its prosperity; and expressed the confident opinion that between institutions of sound learning there could be none but an honorable and amiable rivalry. Having alluded, most happily, to the presence of the President at the late Centennial Celebration at Princeton College, he concluded by wishing to Burlington College all prosperity. Bishop Doane, in the warmest terms, reciprocated the kind feeling thus expressed; dwelt on the interesting and happy occasion referred to; and declared that from the first moment that Burlington College came into being, nothing but kindness, respect, and confidence had come to it from Princeton.

At this moment Mr. Chetwood rose, and proposed, in the happiest manner, the health of *the President of all the Colleges in New Jersey*. His Excellency, the Governor—Governor Fort—declaring his intention not to make a speech, did it sensibly and effectively, and proved himself capable of being, as he emphatically declared that he was, the friend of Colleges and Academies, and Common Schools—the friend and promoter of education. It is but just to say, that the interest expressed by Governor Fort in this infant College, on this, (his first visit to it,) commended him strongly to its friends.

Judge Ogden, of the Trustees, gave as a sentiment, *The Value and the Power of an Able and Free Press;* when the President called on General Webb, as the veteran of that most honorable body, for a reply. The General retorted the compliment, by declaring, that a free and intelligent press could only exist among a free and intelligent people; commended as the most powerful means of promoting freedom and intelligence, the support of colleges and seminaries of learning; and bore strong testimony to Burlington College, and to its especial value, as a Christian Institution.

The President then gave, *The Corporation of Trinity Church, New York, our most venerable and most munificent Religious Incorporation*—and alluded to the presence of one of the friends of his earliest youth, William H. Harison, Esq., Controller of that Corporation. Mr. Harison replied in a speech of the simplest and most touching beauty, declaring his high gratification with all that he had seen and heard; and especially with the religious conclusion of the exercises of the morning; and ended, with proposing, as the Bishop of Ripon had done last month, at a great meeting at Leeds, *The Health of the Bishop of New Jersey;* which was received with great applause.

The Bishop of New Jersey gave, "Our younger sister of Philadelphia:—She has Representatives here who prove her worthy of her relation to the Ancient Burlington." To this, John C. Montgomery replied, with much feeling; and expressed in strong terms his gratification at all that he had seen; exhorting the young persons about him to improve their opportunities.

In reply to a compliment, from Judge Ogden, to *the Clergy of Philadelphia*, the Rev. Dr. Ducachet and the Rev. Mr. Ogilby spoke in very pleasant words. A compliment to *the Alumni of Burlington College*, brought Mr. George Hobart Doane upon his feet; who, in a few well-chosen words, his maiden speech, laid his "first fruits" upon the altar, where his youth was nurtured.—And then, the last bell from the cars broke up as cordial and happy an assemblage as was ever gathered on such an occasion. Indeed, when it is considered that Burlington College has as yet but nine *Alumni*, (*three* of 1850 and *six* of 1851,) it is wonderful that such an assemblage could be collected; and so much interest be brought out. Her present senior class is *fourteen;* and there is a good hope that the sentiment of the Governor of New Jersey may be realized; and her increase be in *geometrical proportion*.

The annexed account of the laborsof the Rev. T. H. Gallaudet, LL. D., for the relief of the Deaf and Dumb, and other afflicted persons, will be read with interest.

From the Hartford Courant.

While Mr. Gallaudet was in the midst of his course at Andover, the late Dr. Cogswell, of this city, was led, by the affliction of a beloved daughterin the sudden loss of hearing, to inquire into the possibility of educating children in her unfortunate condition. Becoming satisfied that this might be done, and that it might possibly be accomplished even here, Dr. Cogswell next sought for a suitable person to become the self-denying agent in carrying out this beneficent design.—Many very interesting circumstances pointed out Mr. Gallaudet as the man, and by the aid of the little society of which Dr. Cogswell wss the founder, (some of whose honored members still survive among us) Mr. Gallaudet was sent to Europe to acquire a knowledge of the art of instructing the deaf and dumb. This was in May, 1815. He accomplished his object most satisfactorily, notwithstanding many impediments at the outset, returned with Mr. Clerc, in August, 1816, and in April, 1817, opened the little school of seven deaf and dumb youth, which in process of time, has become the American Asylum for the Deaf and Dumb, numbering more than two hundred pupils; and from which have sprung, directly or otherwise, the eleven other institutions of the United States.

Mr. Gallaudet continued the principal of the asylum for about fourteen years, carrying it through the period of infancy, and being the chief agent, not only in the direction of its course of instruction, but in enlightening the public mind on the practicability, importance and duty of providing for the education of all the deaf and dumb youth of the land. This he effected by his writings, by many exhibitions of his pupils, and by sermons, lectures and public addresses, rarely equalled in their power of convincing the understanding and moving the heart. The result of his various labors during the time mentioned, aided indeed by the board of directors and by all associated with him, was the permanent establishment of the asylum, the securing of legislative appropriations for indigent pupils from five states of New England, which still continue, and the education of a large number of pupils, some of them among the best informed of their class in the country.

To Mr. Gallaudet also belongs the high credit of suggesting and carrying out in his practice, many valuable improvements in the methods of instructing the deaf and dumb, and of giving to the whole subject of their education, intellectual, moral, religious and practical, an elevation and a moral power never attained, it is believed, in Europe, and never before in our own country, by any purely charitable enterprise.

During all these years of labor and of much anxiety, Mr. Gallaudet was never in the enjoyment of good health, but was the subject of very frequent indisposition, until, in his own view, his nervous system was becoming so much impaired, that he resolved to resign his situation as principal of the assylum, retaining, however, his life-director-ship, and all his paternal interest in the institution, and the cause of the deaf and dumb. He resigned in the autumn of 1830, and enjoyed for a time the rest he had so long needed. But Mr. Gallaudet could not continue inactive; nor could one so gifted, and of such known benevolence and philanthropy, be suffered to remain in a merely private station. He loved writing; he loved the young, he loved to write for them especially, and devoted much of his time for several years to the preparation of that excellent series of books for their instruction, which is almost universally known, and a portion of which has been translated into several of the languages of Europe and Asia.

But this was not all. The Retreat for the Insane to this city had resolved upon a most interesting experiment, as one of the remedial measures for the relief of its unhappy inmates. It was no less than to furnish, on a larger scale at least than was common, direct religious instruction, and the regular conducting of public worship, for all in a condition to participate in them; thus hoping greatly to aid, by the consolations of the Gospel, and the power of divine truth, the other means employed by that very successful and excellent institution. Mr. Gallaudet was regarded as eminently qualified for this delicate ane most interesting work. His high intelligence, his knowledge and mental philosophy, his mild and conciliatory manners, his true benevolence, his cheerful piety, his ready sympathy with the unfortunate of every name, his deep interest in the object, the perfect confidence reposed in his prudence by the directors of the Retreat, and by the Christian community, all conspired to fit him for the situation of chaplain in that institution; and he was induced to devote one half his time to the duties of this place for the last thirteen years of his life. Suffice it to say that the results of these labors have been such as not only to realize the best hopes of all the true friends of the institution, but to show that similar ones are indispensable to the highest usefulness of all such establishments.

A YOUNG MAN, teaching in the City each day from 1 to 3 o'clock, desires to occupy his mornings and evenings either as Tutor, either in Schools or Private Families in New York or its vicinity. Advertiser is a good penman, has had four years experience in teaching the Mathematics with the common English Branches, and can give the best City reference as to character and ability.—Apply to B. Z. at the office of this paper.
Otc. 25th—4t$.

WANTED, to take charge of a small school of boys, a gentleman who has had some experience as a teacher, and is qualified to give instruction in the classics, and the ordinary elementary branches.
For particulars, reference may be made to the Rev. Dr. Muhlenberg corner of 6th Avenue and 20th street; or to the Rev. Milo Mahan, Theological Seminary N. Y.
October 18.—4t.

WANTED, an assistant Teacher, whose services will be reqnired about four hours each day.
He must be a Churchman and a graduate:—if a candidate for orders, he will be preferred. To a person wishing to study a Profession, this opportunity will afford the means of acquiring it without expense, address, the "Rector of St. Mark's Hall, Orange, N. J." Oct 18—tf

WANTED, in a Church School, near Baltimore a gentleman about 25 years of age, who has been successful in governing boys, and is competent to give instruction in the ordinary branches of a liberal education. To a communicant of the Church, who possesses the above qualifications, and would devote a large portion of his time to instruction and supervision, an advantageous situation could be offered.
One who can teach drawing preferred. Address M. A., Box 138, Baltimore, Md.
Oct. 11—4t$.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York City.
The Winter Session of this school will commence on the 1st Monday of November, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John st. References—The Rt-Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams R L Patterson, Esq. and Dr. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs. Newark; New York, the Rev. Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.
Oct. 11—4t REV. S. S. STOCKING, A. M. Rec.

WANTED, a Situation to teach the English Branches in a School, by a Lady who has taught several years in one of the first Seminaries at the South. The most satisfactory reference can be given if required. Address M. P., Post Office, Troy N. Y.
Oct. 11—4t$

To Merchants.

THE ADVERTISER, a young man, twenty-one years of age, desirous of preparing for Holy Orders, in connection with his clerkly labors, wishes to obtain a situation, that will not require more than 8 hours of his time, daily.
He has, for more than six years past, been engaged in mercantile business, in this city,—the last four, as Assistant Bookkeeper. He is quick and correct at figures, understands the general routine of business, and is conversant with foreign measures and currencies.
Unexceptionable references given as to character and business capacity.
A note, addressed "Lee," Churchman Office, will be attended to promptly.
Oct. 4, 1851—tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.
FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railload
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct. 4, 1851.—tf

TEACHERS.
TWO YOUNG MEN, Of much experience in teaching, who will give satisfactory reference, one a graduate of Harvard and the other of Yale College, want situations as Tutors, either in private families in New York City or to travel abroad.
Address Horatius, Box 340, Cambridge, Mass.
Oct. 4, 1851—6t$

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.
This Institution will commence its Winter Session on the First Moonday in November next.
The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.
Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.
When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.
The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.
Pupils will be received at any period of the Scholastic year and charged from the date of entrance.
Post Office, Newburgh. Sept 13—2m

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.
Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL & PRICE, Publishers,
121 Fulton st., N. Y.
N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.
Sept. 6—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 8, 1851—1yr9

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the SHERIFF of the CITY and COUNTY of NEW YORK: SIR: Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the plate of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commisioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Conrt, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan whose terms of service will expire on the last day of December next.

County officers to be elected for said county:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thos. J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.
Sep27—6t

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.
THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.
AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.
THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.
The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.
The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.
Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.
Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.
Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.
Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.
The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer - - - -	per hundred,	$2 00
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" " " No. 2	"	1 50
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" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2,	"	6 00
" " 3,	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.
FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.
AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.
THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,
ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.
THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.
Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.
The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.
The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.
THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.
THE FUNDS of this Company, on the 1st August, 1851, amount to over
$1,300,000,
and the annual income is now about $550,000—CHARTER PERPETUAL.
This Company commenced business in May, 1845, and the success attending its operations is unprecedented.
The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.
Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.
Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.
Persons who desire, may pay quarterly or semi-annually.
No risk is taken exceeding the amount of $10,000.
All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.
The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.
Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.
Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description
April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58

Total for the month, 127
Whole number of policies issued by the Company, 7530
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
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CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.
BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.
This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
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It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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